

THE ECLECTIC REVIEW,

For OCTOBER, 1807.

Art. I. *Specimens of the later English Poets, with preliminary notices.*
By Robert Southey. 3 Vols. pp. xxxii. 1800. 12mo. price —
Longman and Co. 1807.

POETRY is the eldest, the rarest, the most excellent of the fine arts. It was the first fixed form of language; the earliest perpetuation of thought: it existed before prose in history, before music in melody, and before painting in description. Anterior to the discovery of letters, it was employed to communicate the lessons of wisdom, and to celebrate the achievements of valour; music was invented to accompany, and painting to illustrate it. We have said, that Poetry is the rarest of the fine arts, and we appeal to these multifarious volumes in confirmation of the assertion: they contain "*Specimens*" of more than two hundred writers, among whom there are not twenty, whose compositions rise to the dignity of Poetry; and of these, perhaps, not more than seven will be known to posterity by their works. The art of constructing easy, elegant, and even spirited verse, may be acquired by any mind of moderate capacity and liberal knowledge; but to frame the lay that quickens the pulse, flushes the cheek, warms the heart, and expands the soul of the reader, playing upon his passions as upon a lyre, and making him feel as if he were conversing with a spirit,—this is the *art of nature herself*, invariably and perpetually pleasing, by a secret undefineable charm, that lives through all her works, and causes the very stones to cry out—

"The hand that made us is Divine."

The power of being a poet is a power from heaven; wherein it consists, we know not; but this we do know, that there never existed a poet of the highest order,—and we acknowledge none other to be truly poets—who either learned his art of one, or taught it to another. It is true that the poet communicates to the bosom of his reader the flame that burns in his own; but the bosom thus enkindled cannot communicate the fire to a

third ; in the mind of the bard alone that energy of thought which gives birth to poetry is an active principle ; in all others it is only a passive feeling. And this theory is confirmed by the fact, that though poetical genius is wonderfully aided in its developement and display, by learning and taste, yet among the rudest people it is found, like native gold and diamonds, as pure and perfect in substance, though encrusted in baser matter, as among the most enlightened nations ; but it is seldom seen, and in smaller quantities, not being laboriously dug from the mine, purified in the furnace, and polished on the wheel, but only occasionally washed from the mountains, or accidentally discovered among the sands. It is another curious fact, that, with the exception of ancient Rome, the noblest works of the Muse have been produced in the middle age, between gross barbarism and voluptuous refinement, when the human mind yet possessed strong traits of its characteristic grandeur and simplicity, but, divested of its native fierceness and chastened by courtesy, felt itself rising in knowledge, worth, and intellectual superiority. The poems of Homer existed long before Greece arrived at its zenith of glory. Dante, Petrarch, and Ariosto, in Italy ; Camoens in Portugal ; and Shakespeare, Spenser, and Milton, in England, flourished in ages far inferior to the present in luxury of manners and refinement of taste : yet their poems, in the respective countries, have not since been equalled, and will probably never be surpassed by their successors.

Poetry is also *the most excellent* of the fine arts. It transcends all other literary composition, in harmony, beauty, and splendour, of style, imagery, and thought, as well as in the permanency and vivacity of its influence on the mind ; for its language and sentiments are so intimately connected, that they are *remembered together* : they are soul and body, that cannot be separated without death,—a death, in which the dissolution of the one causes the disappearance of the other ; if the spell of the words be broken, the charm of the idea is lost. Poetry excels music in the passion and pathos of its movements ; for, its cadences are ever united with distinct feelings and emotions of the soul, and their association is always clear and comprehensible ; whereas music, except when it is allied with poetry, or appeals to memory, is simply a sensual, and vague, though innocent, delight, conveying no improvement to the heart, and leaving no abiding impression on the mind.—Once more—Poetry is superior to painting ; for poetry is progressive, painting stationary, in its powers of description. Poetry elevates the soul through every rising gradation of thought and feeling, and produces its grandest effects at the last : Painting begins precisely where poetry ends,—with the climax of the

subject, and lets down the mind from the catastrophe, through the details of the story, imperceptibly soothing it from sublime astonishment into tranquil approbation. Painting is limited to a moment of time, and an eye-glance of space; but it must be confessed that it can make that moment last for years, and render that eye-glance as illustrious as the sun. Poetry is restricted neither to time nor place; resembling the sun himself, it may shine on every quarter of the globe, and endure to the end of ages.

Poetry has a fourth peculiarity, to which we have not yet alluded:—though the most beneficial to the world, it is the most unprofitable to its possessors, of all the fine arts. There has scarcely been a period, or a country, in which a poet could live by his skill. It is allowed that great honours and emoluments have been bestowed on some of the tribe; but munificent patronage is yet rarer than transcendent talents:—at the court of Augustus there was only one Mæcenas, but there were many poets. Now, in all ages and nations, musicians and painters, of every description, have been able to get bread by their labours, and in general they have been dignified and remunerated to the extent of their merits. It must be enough to make a poor poet burst with spleen to read the lives of eminent musicians and painters, and contrast them with those of his more illustrious brethren; while the former have been courted, enriched, and ennobled by pontiffs and princes, the latter have languished in poverty, and died in despair. Will any man deny that the poems of Milton, as works of genius, are equal to the pictures of Rubens? Yet the painter's pencil supported him in princely magnificence; the poet's muse could not procure, what even his enemies would have furnished to him gratuitously in a dungeon—bread and water. Poets might be permitted to say, that painting and music *may* be appreciated in this world, and recompensed by the things of it; but poetry *cannot*: its “price is above rubies,” and its honours are those which kings cannot confer.

This preamble may appear irrelevant; but the train of thinking was suggested by the melancholy contemplation of the volumes before us, containing *Specimens of the British Poets*, during a period of a century and a half. From these, if we were to take away Dryden, Prior, Pope, Thomson, Collins, Young, Goldsmith, Gray, Churchill, and Cowper, there would scarcely remain as much talent among the rest, as would endow two poets, worthy to rank with the first and last of these. During an equal period preceding, Chaucer, Spenser, Shakespeare, Cowley, and Milton, in like manner outshone their contemporaries; and this slender catalogue, probably, comprehends all of our departed poets, whom posterity

will read and admire ;—nay, we are rather inclined to lessen, than to enlarge the list ; Cowley, Prior, and Churchill, from the perishable subjects and the fading fashion of their verse, may be gradually forgotten by the public, but they ought never to be neglected by succeeding poets, who will find their profit in studying, though not in imitating them. In the foregoing observations we have used the word *poet* only in its strictest and highest sense ; but in our subsequent remarks, we shall employ it in its usual acceptation, as signifying a writer in verse.

England has long been pre-eminent in Europe for poets :—Italy alone stands in competition with her. In large works, of original excellence, we think the balance is in favour of our country. *The Fairie Queene* of Spenser, as a noble creation of fancy, will not suffer in comparison with Ariosto's *Orlando Furioso* : Milton's *Paradise Lost* is unquestionably a greater poem than Tasso's *Jerusalem Delivered*, though the latter is, perhaps, the most delightful romance in the world : the wild and wonderful production of Dante, does not display more grandeur of genius and barbarity of taste than Young's *Night Thoughts*. Shakespeare alone may challenge all the dramatists of Italy, and, single-handed, he will overcome them. It is in lyric poetry alone, that we acknowledge the inferiority of our countrymen. The names of Chiabrera, Filicaja, Celio Magno, Testi, Guidi, Freyoni, and many others*, are almost unknown in England ; and though we are not afraid of comparing some of the odes of Dryden, Collins, and Gray, with the finest flights of the airy and elegant Italian muse, yet, exhausted as every other path about Parnassus may be, and hackneyed as this has been by every dull and every indolent writer, in lyric song, there is room for an English bard (perhaps unborn, though would that he were living, that we might witness his triumph!) to excel all that have gone before him, and to become the father of a new age of poetry, and a new race of poets. But we must turn to these volumes, in which Mr. Southey, who has deservedly obtained a high reputation among living poets, appears as a prose writer and a critic, and in both capacities displays a due portion of the excellence and eccentricity that characterize all his compositions.

The preface to these volumes, (which are avowedly intended as a continuation to Mr. Ellis's *Specimens of the Earlier Poets*), is written with great ingenuity of thought, and vivacity of expression. Many passages consist of short sentences, composed with the quaintness of proverbs and the poignancy of epigrams,

* For *Specimens* of whom, see "*Companimenti Lirici de' più illustri poeti d'Italia, scelti da T. I. Mathias*," to whom England and Italy are equally indebted.

which read like a selection of smart sayings strung together, each slightly and almost imperceptibly connected with the rest; while all appear as pointed, as sparkling, and as distinct, as icicles depending from the eaves, and glittering with the glories of the rainbow. The reader neither perceives any defect, nor desires any communion of the parts; each pleases him sufficiently alone: at the end of every period he pauses in admiration, and proceeds to the next with quickened curiosity, eagerly expecting to find something that he does not expect, and only prepared to be disappointed, if at every turn he does not meet with a surprize equal to the delight of hearing a riddle expounded, or a secret told. We offer two examples:—

‘Many worthless versifiers are admitted among the English Poets, by the courtesy of criticism, which seems to conceive that charity towards the dead may cover the multitude of its offences against the living. There were other reasons for including here the reprobate, as well as the elect. My business was to collect specimens as for a *hortus siccus*; not to cull flowers as for an anthology. I wished, as Mr. Ellis has done in the earlier ages, to exhibit specimens of every writer, whose verses appear in a substantive form, and find their place upon the shelves of the collector. The taste of the public may better be estimated from indifferent poets than from good ones; because the former write for their contemporaries, the latter for posterity. Cleveland and Cowley, who were both more popular than Milton, characterise their age more truly. Fame, indeed, is of slow growth: like the Hebrew language, it has no present tense; popularity has no future one. The gourd which sprang up in a night withered in a day.’

‘The collections of our poets are either too scanty, or too copious. They reject so many, that we know not why half whom they retain should be admitted; they admit so many, that we know not why any should be rejected. There is a want of judgement in giving Bayus a place: but when a place has been awarded him, there is a want of justice in not giving Mævius one also. The sentence of Horace concerning middling poets is disproved by daily experience; whatever the Gods may do, certainly the publick and the booksellers tolerate them.’

But the reader would soon have become dazzled and giddy with making brilliant discoveries in every line, had not the author fortunately opened another and a simpler vein, and in a style more natural and flowing, though sufficiently embellished with bitter and lively sarcasms, proceeded to follow the course of English poesie from Chaucer, “*the pure well-head*,” to Cowper, on the banks of whose ample and beautiful river he rests.

As we generally agree with Mr. Southey in his statements and conclusions, we shall only remark upon a few passages. He traces the romance of Alexander the Great descending into the sea in a glass-house and discovering the secrets of the great deep, among the legends of the Spaniards, the Welch,

the Germans, and the Malays, and he thus plausibly accounts for this and other stories being found among nations between whom there could be no communion.

“Here is the same story of a descent into the sea, in a diving-house, found in Malacca, Germany, Wales, and Spain; countries of which the languages are all radically different, and between which, when the poems in question were written, there was no communication. It would not be difficult to adduce many more such instances. The fictions of romance, and the stories of the jest-book, have travelled every where. The travels of the minstrels will not explain this; their travels were confined to a narrow circuit, they were not learned in many tongues, and had no common one. But the Jews travelled every where; they frequented the uttermost parts of the East, before the wish of discovering the East had arisen in Europe; and they found their own language spoken in every part of the world, where wealth was to be obtained by industry. This subject cannot be pursued here; I shall enlarge upon it hereafter, in a work of more importance; it is now sufficient to express a decided opinion, that in the great literary interchange, which at an early time certainly took place, between Europe and the eastern world, the Jews were the brokers.”

Our author, who is himself a great poetical authority, says of Chaucer, that

“Avoiding the harshness and obscurity of alliterative rhythm on the one hand, and on the other the frequent recurrence and intricate intertexture of rhymes which are found in some of the romances, he preferred forms less rude than the one, less artificial than the other; less difficult, and therefore more favourable to perspicuity than either. Chaucer, therefore, became the model of succeeding poets; the ten-syllable couplet, in which his best poems are composed, has become our most usual measure; and even when rhyme is disused, that length of line which he considered as best adapted for narrative, is still preferred for it.”

Yet he afterwards seems to account for the *failure* of May, upon the very ground to which he attributes the principal success of Chaucer; for he says, that “May, though more truly a poet than Daniel, and perhaps, than Drayton, counter-balanced the advantage which nature had given him, by writing in the couplet, *the very worst possible measure for narrative*.” On this, or any other point of taste, Mr. Southey has a right to dissent from the highest authorities, and to declare his opinion; but the happy adoption of the ten-syllable couplet by the best poets, and the unchanging approbation of it by the public, have completely legitimated this favourite child of the father of English Poesie, while every other form of heroic narrative has been abandoned by the former, because neglected by the latter. The *Faerie Queene* of Spenser is the only work of this kind in stanzas, that maintains its reputation; but, as much perhaps through the structure of its verse, as the antiquated phraseology, its popularity is far below its merits. Stanzas,

composed of ten-syllable lines, are more formal and monotonous to the ear than couplets, because the pauses are more distinct, and are of regular recurrence. The size and shape also of the verse frequently embarrass the narrative, and the poet either mutilates a fine thought, which he starts in the middle of a stanza, to bring it within the close, or (what is more frequently done) he stretches it into feebleness by carrying it into another. The couplet has the advantage of accommodating itself to the most compact or the most ample mode of expression, and gives the poet liberty to chuse and arrange his conceptions in the most convenient order, as he has only two lines at once under his eye, instead of nine or ten through which his mind must travel in advance, to provide relays of rhyme to meet his thoughts, and carry them forwards at the appointed stages. Our limits do not permit us to expatiate here.

Mr. Southey's sneers, in the following passage, are unworthy of him :—

'The school of Sternhold and Hopkins was established,—a school in which the succession of masters has been uninterrupted; the *fanatics* of our own days being as much edified as the psalm-singers of King Edward's, with godly songs, and the sorrowful sobs of simple sinners. Poetry gained nothing by these efforts, but happily it lost nothing. In Scotland, where fanaticism eventually triumphed, the fine Arts were extirpated; John Knox was the Hebert of the Reformation.'

It is easy to comprehend whom the writer means by "the *fanatics* of our days;" but if Mr. Southey will have the candour to examine the Hymn-books of the Dissenters and Methodists, he will find that Watts, Doddridge*, the two Wesleys*, Newton, and Cowper, were not of the school of Sternhold and Hopkins; and as he seems wretchedly ignorant of this part of his subject, it may be useful to inform him, that the doggerel lays of Sternhold and Hopkins, and the more insipid strains of Nahum Tate, and Nicholas Brady, (with whose *christian* names he makes himself merry, in another place, as if they were responsible for what their godfathers and godmothers did for them) never descend so low as the conventicle, but

* By the bye, Mr. Southey, why have we no Specimens of the poetry of Dr. Doddridge and the two Wesleys? Unworthy of your attention they could not be, for your plan embraces the most worthless. Charles Wesley had the true spirit of poetry, as well as of piety in him. The hymn, in the Methodist collection, known by the name of "*Wrestling Jacob*," is scarcely matched in the language, for pathos and power of prayer. Charles published "*Short Poems, on select Scripture passages*," 2 vols.; and John Wesley, early in life, published 3 vols. of *Miscellaneous Poems* by himself and his friends.

are sung in churches and cathedrals, before bishops and prebendaries, lords and ladies, and all the fashionable world of the *establishment*, who certainly do not deserve the opprobrious appellation of *fanatics*. But if religion has not been much honoured by poets, it is to their disgrace, and ought not to be mentioned to her disparagement. Is the poetry of Milton, Young, and Cowper degraded, or exalted, by their piety?

The name of Milton reminds us of another of Mr. Southey's wanton sarcasms, which shews how much easier it is to be impious than witty:—"Every body now believes in the merit of *Paradise Lost*, as they believe in their creed, and, in ninety-nine instances out of an hundred, with as little comprehension of the mysteries of the one as of the other." We regret to meet with such passages in a writer, whom we are most sincerely disposed to serve, by recommending his works to our readers; but why does he cast *unnecessary* stumbling blocks in his own way, and consequently in ours?

The preface is rather hastily huddled into a conclusion, after some very just remarks on the poetry of Pope, and its influence on English verse.—Upon the whole, it is written with spirit and acuteness, but with more of the feeling of a poet, than the art of a critic. We like it the better for that reason.

Of the bulk of these volumes we shall say very little, for hardly any thing is necessary to be said. *Specimens of Specimens* cannot be given; not one piece can be quoted as a sample of the rest, each being a sample of a several author, or a distinct style. Mr. Southey's literary notices, prefixed to the *Specimens* of each poet, are of small value, seldom extending beyond a sprightly, or a morose remark. They remind us of the titles which Fielding gives to his chapters, which convey no information concerning the contents, and yet sometimes please us a great deal more than if they did. Some of the most illustrious and the most obscure are equally distinguished by nothing but the dates of their birth and death. One melancholy observation was continually renewed and obtruded upon our minds, as we ran our eyes over these slight memorials of the men who were great in their generation, though most of them are deservedly forgotten now:—their lives, in general, were unhappy, and their deaths miserable! "*Ah! who would love the tyrant?*" as one of the most profligate wretches among them once sung,—the witty and worthless G. A. Stevens. We have not taken pains to inquire how defective these *Specimens* may be, or how many insignificant scribblers have been overlooked by the Editor; he has been sufficiently industrious, and we should imagine that every reader would acknowledge his collection to be ample enough. It is rather remarkable, that he

should have neglected so notorious a rhymester as J. Hall Stevenson, the author of the "Crazy Tales," and other abominable productions. We are sorry that Mr. Southey has not been more careful to exclude from his collection all gross and licentious pieces: the quotations from Dr. Phanuel Bacon, Jack Ellis, and some others, are discreditable to this work: and we hope, in the next edition, to find these vile luxuriations pruned away. We shall give a few specimens of Mr. Southey's notices:

* *C. Cotton.*—He was the author of *Virgil Travestie*, in which a single joke cost him dearly; his sacrilegious wit could not spare the sacred character of his grandmother's ruff, which he ridiculed in a couplet of that poem.

A stroke of the old lady's pen, however, revenged her own wrongs and those of the bard of Mantua at once, for she struck Cotton out of an estate of four hundred a year, which she had bequeathed to him in her will.' p. 35.

'The works of this poet were once so popular, that the thirteenth edition of them was printed in 1751.' p. 35.

* *Thomas Sprat, Bishop of Rochester*—Aptly named Sprat, as being one of the least among the Poets.' pp. 168

* *James Miller, 1703-1744*—When Miller was in embarrassed circumstances, the Ministry tempted him by very liberal offers to forsake his own high-church principles, and write in their defence. It staggered him, for he was a married man, with a family, and tenderly attached to a wife, who indeed deserved the tenderest attachment. He hinted to her on what terms preferment might be purchased, and she rejected them with an indignation which almost abashed him. He would have bargained for silence, but that did not satisfy the Ministry.

'This good man died just when his affairs were becoming prosperous. His admirable wife devoted the whole profit of a benefit play, which was given her, and of a large subscription for a volume of his Sermons, to the payment of his debts, though by so doing, she left herself and her children almost destitute of the common necessities of life.' p. 21. vol. ii.

* *Catherine Cockburne.*—A good woman, who enjoyed great reputation for writing dull metaphysical treatises.' p. 119, vol. ii.

* *Matthew Concanen.* Ireland 1749.—This fellow, and one of his countrymen, came to England to seek their fortunes. They agreed to engage in a political controversy, and to determine sides by tossing up. The ministerial side fell to Concanen's lot, and he was made in consequence Attorney-General in Jamaica. It should be added, that he filled the office with the utmost integrity and honour.' p. 134, vol. ii.

* *John Ellis, London, March 22, 1698—1791.*—The small-pox had injured the sight of one of his eyes, in infancy, very materially, so that when he was advanced in life, he could only use the other to draw, write, &c. with the help of a glass. But by some unaccountable operation of nature, when he was four-score years of age, the sight of that eye became suddenly darkened, and the one which had been useless resumed its faculties, so that

he saw far better than before. The change occasioned no pain or sensation whatever; it occurred during a walk by moonlight, and its immediate effect was, that though he saw the path distinctly, he could not keep it, but deviated to the right, and so much that his companion was obliged to lead him home.' pp. 339, 340. vol. iii.

We have found several reprehensible passages in these notices, but we shall not particularize them.

As our Readers will naturally expect some extracts from three volumes of Miscellaneous Verse, we offer the following: The first exhibits a very affecting picture of certain miseries, which many of these unhappy writers have suffered: it is drawn from the life, by poor William Pattison, whose imprudent genius brought him to the grave at the age of 21 years.

From Effigies Authoris.

Now lost in thought, I wander up and down
Of all unknowing, and to all unknown;
Try in each place, and ransack ev'ry news,
To find some friend, some patron of the muse:
But where? or whom? alas! I search in vain,
The fruitless labour only gives me pain;
But soon each pleasing prospect fades away,
And with my money all my hopes decay.

But now the sun diffused a fainter ray,
And falling dews bewail'd the falling day,
When to St. James's park my way I took,
Solemn in pace, and sadden'd in my look:
On the first bench my wearied bones I laid,
For gnawing hunger on my vitals prey'd;
There faint in melancholy mood I sate,
And meditated on my future fate.
Night's sable vapours now the trees invade,
And gloomy darkness deepen'd ev'ry shade;
And now, ah! whither shall the helpless fly,
From the nocturnal horrors of the sky;
With empty rage my cruel fate I curse,
While falling tears bedew my meagre purse;
What shall I do? or whither shall I run?
How 'scape the threat'ning fate I cannot shun;
There, trembling cold, and motionless I lay,
Till sleep beguil'd the tumults of the day.

* * * * *

Our next extract is from the pen of a far more fortunate bard,—the renowned David Garrick. It is taken from his *Pagan Hymn to Shakespeare*, on dedicating a temple and statue to that “*God of our idolatry*,” as he calls him, in one of the stanzas which we have not quoted: but surely none of the wor-

shippers of the Idol that Garrick set up at Stratford-on-Avon, could possibly mistake such raving bombast as the following, for inspired lyric poetry :

Now swell at once the choral song,
Roll the full tide of harmony along
Let Rapture sweep the trembling strings,
And Fame expanding all her wings,
With all her trumpet-tongues proclaim
The loved, revered, immortal name !
Shakespeare ! Shakespeare ! Shakespeare !
Let the enchanting sound
From Avon's shores rebound ;
Thro' the air
Let it bear
The precious freight the envious nations round !

CHORUS.

SWELL the choral song,
Roll the tide of harmony along,
Let rapture sweep the strings,
Fame expand her wings,
With her trumpet-tongues proclaim,
The loved, revered, immortal name,
Shakespeare ! Shakespeare ! Shakespeare !

As a contrast to this stage rhodomontade, we will conclude this article with a noble little Ode, by one of our best minor poets—John Scott, of Amwell.

ODE.—*Written after reading some modern Love-verses.*

Take hence this tuneful trifler's lays !
I'll hear no more th' unmeaning strain
Of Venus' loves, and Cupid's darts,
And killing eyes, and wounded hearts ;
All flattery's round of fulsome praise,
All falsehood's cant of fabled pain.

Bring me the Muse, whose tongue has told
Love's genuine plaintive tender tale ;
Bring me the Muse, whose sounds of woe
'Midst death's dread scenes so sweetly flow,
When friendship's faithful breast lies cold,
When beauty's blooming cheek is pale :
Bring these—I like their grief sincere ;
It sooths my sympathetick gloom :
For, oh ! love's genuine pains I've born,
And death's dread rage has made me mourn :
I've wept o'er friendship's early bier,
And dropt the tear on beauty's tomb.

Art. II. *Lectures on Scripture Facts*. By the Rev. William Bengo Collyer, 8vo. pp. xxvii. 593. Price 12s. Hatchard, Conder, 1807.

THE leading object of these lectures, as explained by the author, is to corroborate the most remarkable parts of the sacred History, by the testimonies of heathen writers. And there can need no argument to prove that, to do this on a comprehensive scale, and with critical precision, would be a very considerable service to the cause of religion. Every one perceives the value of this auxiliary evidence, in what Dr. Lardner has done for the Christian part of the scripture history. And we owe great obligations on this ground to the persons to whom, in conjunction with Dr. Lardner, Mr. Collyer refers, as having preceded him in particular departments of the same province, Grotius, Prideaux, Stillingfleet, Pearson, and other eminent scholars. We will not deny that we felt some little alarm for Mr. C.'s reputation, when we found him adding his name in so formal a manner to this distinguished list, and especially when his scheme was stated to embrace the whole compass of a subject, of which each of his celebrated predecessors had been content to confine himself to a part. This apprehensive feeling would have entirely vanished, when we came to the splendid catalogue of authors, exhibiting, in one view, the authorities quoted or referred to in the course of these lectures, if we had not felt an unwilling, but irresistible conviction, that no man could have made himself really the master of such a mass of ancient and modern literature in less, at any rate, than twenty years of severe study. For this catalogue contains those ancient authors whose obscurities have awed every critic, and those modern ones, whose voluminous dimensions would intimidate any other reader of the present times. We cannot, however, take this catalogue for less than a profession to have studied all these authors; because similar catalogues have never, as far as we are aware, been exhibited as meaning less than such a profession, on the part of the writers who have prefixed them to their works; nor would it have been held decorous for one of those writers to place, in such a list, any ancient authors, with whose existing works he was not acquainted immediately, having only obtained from them a few passages by means of some other author, who had helped him to such extracts. We are anxious to do justice to Mr. Collyer's modesty, but he will easily perceive that we must have felt some degree of embarrassment in our wish to applaud it.

We are certain of the concurrence of scholars in asserting, that to perform the task, undertaken by Mr. Collyer, in such a manner as to promote the conviction, or even command the respect, of an infidel, would require a measure and an accu-

ney of learning, which could be gained only by an inveterate study of ancient literature. And if the author of these lectures were indisputably qualified for this service, we should still doubt the propriety of combining it with a course of popular addresses, necessarily consisting, for the greater part, of a species of composition extremely dissimilar to that kind of dissertation which ought to accompany the historical induction of heathen testimonies. A number of pertinent and striking passages are introduced in this work; but to secure the full effect to this kind of evidence, it is necessary to present it in great accumulation, to remark sometimes the connection in which the alledged testimony is found, to specify the circumstances which give it peculiar weight when found in such an author, to anticipate the objections which might attempt to invalidate its force, and generally to produce, at full length, the testimony which any author is asserted to have given, since the sceptic, if he happens not to be so far acquainted with the authors cited merely by name, that his memory, or a very slight research can verify what they are alledged to say, will attach but little credit to the bare assertion, that Diodorus, perhaps, or Strabo, or Solinus, gives evidence to the truth of the scripture records. But such an extended and minute illustration is incompatible with the nature of popular discourses.

As we feel no respect for the honesty of any man who rejects revelation, we are tempted to wish that Mr. C. had taken less pains to enforce those general arguments, by which, separately from the corroboration afforded by foreign testimony, its truth is usually maintained. If, when defences of revelation are as common as grammars or compendiums of geography, a man can be ignorant enough to set up for a sceptic or a deist, without being apprized of these now familiar arguments, there seems little chance that they will come to the knowledge, or fix the attention, of such a stupid or frivolous mortal, merely in consequence of being exhibited in one more change of vehicle. And if it is after being made acquainted with these arguments, especially if it is after having read them as stated by the ablest advocates of religion, that he can still please himself with impiety and quibbles, we do not see on what ground a writer can expect to convince such a man, unless he really thinks he can reason more forcibly than Leslie, Butler, or Paley.

Many of our readers, we are persuaded, like ourselves, have been sorry that such a number of pens are employed on the proofs of the divine authority of the scriptures. This circumstance of multitude is injurious to the cause; the inquirer is absolutely confounded and distracted by the mass and diversity, unless he is fortunate enough to fall, in the first instance,

on two or three of the ablest works, with which his judgement may be satisfied without reading any more, or to which, amidst various subsequent reading, his mind may continually recur, as containing the grand stamina of the argument.

When the work has been done by several writers, in a manner supremely excellent, we should think succeeding authors, even of equal ability and preparation, would be anxious not to divert the public attention from those decisive performances, by labouring formally on the same ground, just as if nothing had previously been done. If they do employ themselves awhile on this ground, it will be for the purpose of just enumerating and concentrating the arguments, by which it is so well pre-occupied, and earnestly enjoining their readers to study those great works in which these arguments are conclusively established. Their own principal efforts will be directed to what they deem substantially new. But then it is most clearly the duty of less qualified writers to forbear the sacrilege of injuring the powerful reasonings of their predecessors, and, therefore, injuring the great cause itself, by repeating and amplifying those reasonings in a loose and enervated form.—Without doubt, it is the duty of a minister sometimes to enforce these arguments from the pulpit, according to his measure of ability, whether it be greater or less; but when we consider the materials which infidels and sceptics are made of, we are anxious, we acknowledge, that all the works which challenge them through the press, should be such as would not depend for their effect on that most improbable preliminary, that the prejudiced and scornful reader's own understanding shall be candidly exerted to give a stronger form to the arguments, than the writer himself has given them. We have not overlooked the apology near the beginning of the first lecture:

‘It may be asked why hoary age should not rather enter upon this arduous work? Would to God that more efforts were made on the part of able and faithful ministers, equally venerable for years and for literature, against the common enemy! Those, however, who imagine that age should exclusively wield the “two-edged sword” against scepticism, will do well to remember, that the opposite cause is not supported altogether, or for the most part, by years, experience and learning. No, these are far from being exclusively our opponents. The young, the inexperienced, and the illiterate, have united with the sage and the philosopher, against the claims and obligations of revelation. While even school-boys daringly renounce a system which they have not examined, which they cannot, alas! appreciate, and embrace one which they do not understand, may it not be permitted to a young man to say something in favour of a volume, which, if he should not succeed in defending it, he can truly say he admires and loves? Let the wise and the learned rouse to action, and produce their “strong reasons”—I shall be among the first to sit at their

fect: but upon persons of my own age, I feel that I have a peculiar claim: I trust that they will hear me with candour and respect; and for them principally I have suffered this engagement to be announced to the public. Let youth be opposed to youth, age to age, talent to talent. Let the enemies of revelation know, that we can ascend to their eminence, or sink to their level. Let it be seen, that some are growing up to support the Redeemer's kingdom, while others finish their course, and are gathered to their fathers." pp. 3, 4.

There is something, which appears so amiable and modest, in this passage, that we are sorry to dissent from the principle which it maintains. But it does seem necessary to point out the mistake of supposing such an analogy between the gradation of the intellectual ranks of the persons to be opposed or convinced, and the scale of ability in the reasoning by which the conviction is to be effected, as that the weakest mode of proof is, therefore, best adapted to the most subordinate class of minds. The inferiority, in the instrument of conviction, must consist either in the choice of arguments less decisive than others that belong to the subject, or in a less decisive manner of stating them; and what is there in either of these circumstances to increase the force of conviction in a subordinate, rather than in a more intelligent mind? With regard to the excellence of the arguments, if a Christian advocate could fix the faith of an inferior disciple of revelation, or convert from infidelity, on reasons less solid than the most solid of all, he would not be content to do it; and as to the manner of exhibiting arguments, it is an acknowledged fact, that the weaker, the more ignorant, or the more thoughtless, the persons who are to be enlightened by a train of reasoning, the greater the ability that is required, in the person who is to make that reasoning so simple and forcible, as to overcome these nearly insurmountable obstructions.

These observations do not imply that we cannot perceive, in the argumentative parts of Mr. Collyer's work, some indications that he will, in due time, be respectable in the power of reasoning. A series of studious years, we trust, will lead him to this acquirement; and it is very far from being meant as a disparagement to his talents, when we observe to him, that in general it requires a long and severe process to make a good reasoner. For the present we should have been glad, and we are confident that if his valuable life shall be long protracted, the time will come when he also would have been glad, if he had forborne both the argumentative branches of his work,—that relating to heathen testimonies, and that relating to the general arguments for revelation,—and had confined himself to the department (an infinitely rich department) of moral and descriptive observations, on the great facts which he has selected for his subjects. A considerable proportion of his work

is of this nature ; and we shall now, with a disposition most sincerely friendly, proceed to make a few remarks on this part.

And in the first place, we are happy to say, that the tendency of the work will obtain the animated approbation of every evangelical reader. The Christian doctrines mingle with every part where they could with propriety be introduced. The prevailing spirit of the reflections is very serious ; the most benevolent morality is inculcated ; and in the numerous pictures of the sorrows of good men, which the subjects naturally furnished, the true sources of consolation are often adverted to in a pleasing manner.

Ingenuity appears in many parts of the book ; and this is discovered, not so much in unfolding original views of a subject, nor in striking remarks, nor in the dexterous management of arguments, as in the selection of descriptive circumstances, to give character and features to the pictures which abound throughout the work. The writer evidently feels, as his readers will also feel, that his chief talent is for description ; and he has shewn much judgement in choosing, for the exercise of it, the very striking and extraordinary facts, on which his lectures are founded. The following is, perhaps, the finest specimen of Mr. Collyer's style of description :

‘The world have ever been blind to their best interests ; have ever sported with their own ruin. When Noah laid the first beams of his ark across each other, it is probable he did it amid the insulting shouts of a hardened multitude. The building advanced. Some admired the structure : some derided his plan : some charged him with enthusiasm, or with insanity : more were lost in sensuality ; and all united in the desperate resolution, to bury his admonitions in the grave of oblivion. Still he entreated : still they spurned his instructions : still the edifice rose day after day : still the voice of gaiety was echoed on every side. With strange infatuation, they stopped their ears ; and refused to “listen to the voice of the charmer,” who solicited them with unwearied perseverance, and reasoned “so wisely.” The roof is at length covered in. The danger becomes every hour more imminent. He presses his warnings upon them with increased energy ; but, pointing to the unclouded sky, they laugh him to scorn, and load his ministration with contempt. It is closed ! the last exhortation has been given ; and he has wiped the last tear of insulted tenderness from his cheek. Ye blind, insensible mortals ! what charm has “holden your eyes,” that ye cannot see ? Discern ye not the cloud that gathers over yonder mountain ? The brute creation see it ; and hasten for shelter to the ark. The family of Noah close the procession ; they have entered their refuge ; and even now “the door is shut !”—Oh ! it is too late ! Fraught with heavy indignation, the tempest lowers fearfully.—Every “face gathers blackness.” Yet scarcely is it perceived, before a new scene of ruin presents itself. Ah ! there is no escaping the hand of God ! The skies pour an unabating torrent. A hollow groan is heard through universal nature, deploring the impending destruction. The birds and beasts which remain, excluded from the ark, scream and howl in

the woods, whither they had fled for shelter. The sea assaults the shore : the restriction of heaven is removed : it passes its ancient boundaries : it triumphs already over the plains, and gains upon the hills. The ark floats upon its bosom. The despairing multitude fasten upon it an eye of distraction : they implore in vain the assistance of the prophet whom they had despised, and whose pitying eyes are again suffused with unavailing tears. He can bear it no longer. He retires to the innermost recesses of his vessel. In the phrenzy of despair, parents clasp their children to their cold bosoms, and flee to the highest mountains. Where else could they resort for shelter ? for the boundless sea saps the foundation of the firmest edifices. What is their desperation as the waves approach the summit ! It is equally impossible to descend, to rise higher, or to escape. They have prolonged a miserable existence, a few hours, only to sink at last !—it is all in vain ! “ The waters prevail exceedingly : every high hill is covered ; and fifteen cubits ” over their loftiest summits, the flood rises in haughty triumph !” pp. 131, 4.

We add another paragraph as relating to the same subject.

‘ We are now to accompany this favoured family, from the ark that preserved them, to the wasted, deserted plains, once more visible. What an interesting picture, does the sacred historian present, to the eye of the imagination ! Behold, an altar erected—a family surrounding it—the rainbow extending its sublime arch across the face of heaven—and the Eternal himself appealing to it, as the seal of a gracious covenant, and a pledge of security to the human race ! On the one hand, may be seen the ark on the elevation of Mount Ararath : on the other, strewed thick and sad, the mournful remains of those who had perished by the waters. All is silent—while the patriarch adores his omnipotent Preserver ; and presents his sacrifice, with the mingled emotions of pity, of gratitude, and of faith.’ p. 146.

There are many passages not much inferior.

Our readers will not wonder if a writer who can describe in this manner, should be inclined to seize every occasion that gives scope to the talent. And in fact we have at times some cause to complain that he is rather too willing to *create* such an occasion, or to go out of his way to seek it, in parts of the work where the subject required the more difficult, though apparently more humble, exertions of mere intellect. There are probably few literary workmen who have not often in their time been vexed to feel, with how much more ease they could put together the figures of a picture, than the members of a syllogism. We have no doubt, however, that Mr. C. will learn to avoid this redundancy of description, as he acquires maturer habits of mental exercise. He will then also learn to avoid a certain fault which we have perceived in several of his descriptions and narrations, that they are too pretty. In his anxiety to mark the *elegant* and the *touching* circumstances of a representation, he sometimes gives such prominence to little particulars, on account of their supposed

gracefulness, that the attention fixes on them alone, to the neglect of the more general features of the object. In viewing this object, we feel much in the same way, as we remember to have done in hearing a late reverend Doctor who used to wear several beautiful rings on his fingers. We could perceive that the sermon was good, and that the man looked respectable enough; but our perverse attention reverted every instant to the rings, and to those nice gesticulations of the hand by which they were made to sparkle so agreeably in the sunshine. Or if we were for once to borrow an illustration from the art of painting (from which, by the way, Mr. C. much too frequently takes his metaphors, and with a certain air of connoisseurship which seems rather too careful to tell that he has listened to the dialect appropriate to that art) we should say, that he is sometimes less studious of the harmony and effect of the whole group, than of some elegant particularity of dress or attitude in one of the figures.

The histories adopted as the foundation of these lectures, involve some tender and many tragical scenes, and afford excellent opportunities of addressing the passions: these are never neglected by the author; and he is sometimes very successful in delineating affecting situations. But in this particular we have found reason to complain of the sameness of images. Bereaved families, widows and orphans, aged parents dying, the separation of affectionate friends, are among the most interesting subjects of pensive thought. When they are brought in our view on occasions where it seems natural and inevitable, the heart acknowledges their claims, and willingly pays them the tribute of compassion and tears. But if they are made a topic of habitual recurrence, and brought forward whether the subject fairly introduce them or not, our feelings begin to change; the sacredness of sorrow seems to be profaned, when the subjects of it are made to meet us wherever we go, as if by a contrived plan to play on our feelings. The sympathetic interest claimed by the scenes of mourning is lost in the hard effort, which candour enforces the duty of making, to believe that such deliberate and systematic contrivance is compatible with a great share of real sensibility in the contriver, who is watching every occasion to renew before us the same or similar spectacles of sorrow.

In the work before us, there is too much sameness also in the repeated representations of parental, especially of maternal, affection. In the passages relating to this topic particularly, we have met with that laboured prettiness already noticed, magnified indeed sometimes into a degree of extravagance; but an extravagance which we have been afraid that captious readers would be more inclined to ascribe to art

than passion. As we know how easy it will be to set aside every thing we say, by reckoning us among this class of readers, we shall cite, as one example, a passage in which an interesting subject loses all its effect, in consequence of a palpably deliberate excess in several of the sentences.

Introduced under these circumstances, how interesting he appears to every feeling mind! A child robbed of his mother, excites universal commiseration, and commands affection from every bosom. We look forwards with anxiety to every future period of his life; and our prayers, and our hopes, attend every step of his journey. We mingle our tears with his, on the grave of her, whose maternal heart has ceased to beat: for we feel that he is bereaved of the friend and guide of his youth! His father would, but cannot, supply her loss. In vain the whole circle of his friendships blend their efforts to alleviate his sorrows, and to fill the place occupied by departed worth: a mother must be missed every moment, by a child who has ever known, and rightly valued one, when she sleeps in the grave. No hand feels so soft as her's—no voice sounds so sweet—no smile is so pleasant! Never shall he find again, in this wide wilderness, such sympathy, such fondness, such fidelity, such tenderness, as he experienced from his mother! The whole world are moved with compassion for that motherless child: but the whole world cannot supply her place to him!—And to interest your feelings, you are first made acquainted with Joseph, at a period when he had lost the smile, and the superintendence, of his mother! pp. 244, 5.

In various parts of the Lectures, we observe a certain tincture of the language exclusively appropriate to subjects of a tender class, attempted to be infused into the composition, where it required a language of cool didactic or narrative simplicity. It is not going entirely out of the bearing of this remark to notice, that in a vast number of instances the term "bosom" is substituted for the plain obvious word "mind."

When we proceed to a brief notice of the most prevailing fault of all in this work, we are sincerely gratified in considering, that it is a fault likely to be corrected by time and intellectual maturity. It exists however in so great a degree, that we would earnestly recommend Mr. C. as far as possible to anticipate the corrective effect of time. What we refer to is an excessively rhetorical cast of composition, which offends critical laws, sometimes by poetical apostrophes, when the train of ideas ought to have gone forward in a sober manner; frequently by personifications, when it is impossible to suppose either the speaker or the hearers, either the writer or his readers, to be in that state of vivid imagination, which is required to save a violence of figure from appearing altogether an effort of cold and forced invention; sometimes by representing as in sight of the assembly, past or distant events and objects; often by transmuting into metaphor what ought to have been in ordinary words; sometimes by amassing a

number of magnificent images where one was sufficient ; and very often by an artificial and too parading style. After alledging this fault, it is proper to transcribe some instances, first in single sentences, and then in more extended passages ; and that we may not be suspected of having sought out these passages with invidious care, it is necessary to observe, that a very considerable proportion of the composition of the volume partakes less or more of the same character. " All united in the desperate resolution to bury his admonitions in the grave of oblivion." " One should imagine that Moses had snatched a feather from the wing of time, to record the swiftness of his flight." " But who regards the silent finger of religion, pointing to an inheritance above the stars, promising splendour that shall never expire ?" " The laurel which he proudly boasts was nourished in the empurpled plains of carnage, and snatched from the field of death." " When Homer draws the picture of eternity with the pencil of fancy." " Where her (Rome's) awful senate convened, time strides over the ruin, and writes on the broken triumphal arch, The glory is departed." " We have learned from them (the orientals) in our eloquence to thunder with the storm, to rush with the torrent, to glide with the river, to murmur with the rill, and to whisper with the breeze." " Roll back three centuries." " At that period of the world, when science unveiled all her splendours, and irradiated the discovered globe from pole to pole ; when philosophy sat upon her throne enjoying the zenith of her power ; and when reason had attained the meridian of her glory." " After dragging us through mazes of intricate reasoning, the light of philosophy leaves us." " We behold him (the Deity) not descending in mercy, wafted on the wings of angels." " The gaze of Omnipotence." " Hide under the shadow of the cross." " Hark, the trampling of the horses at the door, and the chariot of fire waits to bear thee to heaven." " This connexion looks death in the face." " Casting a mantle of forgiveness over this sinful pusillanimity." " It is finished ! rolls on the air."—How can we account for the insertion of the following sentence ? " If his mercy speaks in whispers, soft as the breath of the morning, or grateful as the gale fanned by the wings of the evening, every passion sinks to rest, every tumultuous feeling subsides, and we are lost in wonder, in love, in ecstasy." p 480. " See yonder Druid with fierceness glaring in his eyes, and the consecrated branch in his hand, polluting thy soil O Britain ! with the ashes of hundreds of victims, consumed in an enormous image. But soft—we promised to produce examples only from polished nations. My heart fails me, and the blood curdles in my veins with horror, when I recollect it was a

custom common among the Carthaginians to sacrifice children to Saturn." p. 19. "The earthquake that shakes the towering palace, and the proud battlements of the city, to the ground, rends the bosom of the earth, and discloses the shells and teeth of fish, &c." p. 115.

—OF PITY. Could he view the scene of desolation around him, without suffering one tear of compassion to fall? Impossible! And well might a patriarch's bosom entertain this divine and generous principle, when she takes up her residence, a welcome guest, in heaven! She throws her softest tints over those blissful regions, without impairing either their beauty or their tranquillity; and sheds her sweetest balm upon their inhabitants, without destroying either their happiness or their repose. Her lily is interwoven with the roses which form celestial garlands; and her drops of compassion mingle with the tears of exquisite delight, which glitter in immortal eyes. She takes up her lasting abode in the bosom of the Son of God. She conducted the Saviour through every trying scene which he witnessed, in his passage through this valley of tears. "He wept with those that wept;" and "in all our afflictions he was afflicted." She accompanied him every step of his journey; and placed her chaplet of cypress upon his conquering head, when he expired on Calvary. In proportion as we possess the spirit of Jesus, we shall become the companions of pity. She will teach us to bind up the broken heart: to wipe away the tear from the eye of sorrow; and to pour the oil and the wine of sympathy, into the wounded bosom. O Religion! how have thy adversaries slandered thee, when they represent thee, as hardening the heart!" pp. 146, 7.

"I see my friend; and the sound of his voice communicates joy to my bosom; its tones vibrate upon my heart as well as upon my ear. The blood circulates along my veins with greater rapidity. Pleasure dilates all my powers, and the feelings of my heart rush to my eyes. I read the same emotions in his countenance. I see the same *rapture* thrilling through his frame. It is the mingling of kindred spirits." p. 285.

"This victory opened the way to Sinai, and with the most awful emotions we approach the sacred mountain! Gathering around its foot, the tribes of Israel present themselves before the eternal Lawgiver. The trumpet has sounded loud, and long, to call their leader into the thick darkness: and see, with a palpitating heart, he prepares to obey the summons! The thunder rolls peal upon peal to announce the descent of the Deity. With frequent, and vivid flashes, the lightning cleaves the cloud, and darts across the dreadful obscurity. Sinai trembles to its base, and "a great and strong wind" rushes through the desert. Every time the trumpet sounds, it increases in loudness: and as it sounds long, the signal thrills through every heart, and fear blanches every countenance. The holy hill is fenced: and the command of God is, "Charge the people, lest they break through unto the Lord to gaze, and many of them perish." As with one voice, the whole camp rang with their supplications to Moses—"Speak thou with us, and we will hear: but

"let not God speak with us, lest we die!"—Such were the terrors of the former dispensation, and such the stern command which forbade too near an approach to God. But far other sounds are heard from yonder mount of peace. The frame of nature is indeed convulsed, darkness extends her mantle over the sky, the sun withdraws his shining, and the clouds weep some drops of pity: but these are marks of sympathy, not indications of wrath. Yonder sufferer blesses with his dying lips, compassion floats in his dim and languid eyes, and the language of peace issues from his tongue, as it cleaves to the roof of his mouth' p. 366.

'See yonder unjust man, whose character will be read in his history before we close this Lecture, setting up an image of gold, and commanding on pain of death a whole empire to worship it! What gave birth to this extravagance? The intoxication of power! And are his threats merely the language of caprice and anger? No! but yonder are three men dragged to the fire to be burned, because they refuse to comply with a command, from which their religion, their conscience, and every thing which they ought to hold most dear, revolt.' p. 446.

We should despair of the critical perception of any reader, who would require us to prove, that it must be a false taste to be pleased with these passages, to which so many others might be added. Our candour would attribute this injudicious rhetoric to a cause which forms a very amiable feature in a juvenile mind, an eagerness to give full effect to important truth; in the indulgence of which laudable feeling, we easily forgive a youth for having recourse to the obvious expedients of sonorous expression and showy ornament; since it requires a patience hardly natural to his years, to subdue himself to the hard and prolonged labour necessary for the attainment of vigorous thought, and a chaste and precise language. At particular moments during our perusal, we confess a slight suspicion has come upon us, that the author had really persuaded himself to consider this mode of oratory as absolutely eloquent, rather than as a very early stage in the progress towards true eloquence. But it would have been most unjust not to repel this suspicion, as it does seem impossible that a writer, acquainted with the most eloquent works of ancient and modern times, should deem the same epithet applicable to this species of composition, which we trust his growing good sense will abandon as one of the weaknesses of youth. We are happy to suggest it to him as a consolation amidst his efforts to improve, that some of our best writers, we apprehend, have begun their career with a certain degree of the same fault in their compositions. We have been encouraged to hope for the success of those efforts, and even to flatter ourselves that the few remarks which we have ventured candidly to suggest, may slightly contribute to their assistance, by the sound judgement discovered in his ingenuous avowal, that his own private opinion was against the publication of

this work. He would not respect our judgement if it did not concur with his own. But yet our concurrence is conditional. If his object was simply to supply some temporary instruction and entertainment, in a form for which he wished to bespeak the candid indulgence of his readers, it was not necessary to delay the publication. But if he wished to send forth a performance which should challenge criticism, and become a permanent source of public utility, we think there was a proper occasion for literally observing the precept quoted so many thousand times, *Nonum prematur in annum*.

We should have observed, that several of the exordiums of the Lectures are ingenious and elegant; one or two of them we think rather too little connected with the sequel.

Art. III. *Some Account of New Zealand*, particularly the Bay of Islands, and surrounding country; with a Description of the Religion, and Government, Language, Arts, Manufactures, Manners, and Customs of the Natives, &c. &c. By John Savage, Esq. Surgeon. 8vo. pp. 110, 3 plates. Price 5s. 6d. Constable and Co. Edinburgh. Murray, 1807.

THE consequences of the numerous voyages of discovery, in which our own country has taken a decided lead, have never been very exactly appreciated. Even when they originate in the most benevolent motives, we are by no means certain that nothing but good results from them. There is no doubt an accession to our knowledge of the surface of the globe, and of the various aspects which human nature assumes in remote and uncivilized regions of the earth. We are made acquainted with new forms of society, new modes of government, new domestic practices, and new sentiments of morality and religion. But unless the information, which is imparted on these important subjects, be very cautiously collected, and judiciously communicated, much injury may be done, not only to the cause of science, but to the cause of virtue. When we are told, that every thing we have been inclined to consider as sacred, in our own country, is treated with contempt in other regions of the earth, our principles are apt to be shaken, and our attachment to the purity of virtue may be undermined. When we learn, that, in the islands of the South Sea, theft is not considered as a crime, and that incontinence is so little thought of that it is practised without blushing, in the full face of open day, and before crowds of spectators, is not our moral principle in danger of contamination? and are we not inclined to think with less abhorrence on the infringement of the laws of property, and the violation of chastity, than we are naturally prompted to do, by the strict decisions of conscience? Vice is of so foul a nature, that it ought never to be contem-

plated without reprobation. It is not a proper subject of calm curiosity. It ought either to be kept in its native darkness, or dragged into view only that it may be branded with infamy.

If the effects of our visits to distant and uncultivated nations have sometimes been unfavourable to ourselves, it is still more to be apprehended that they have not always promoted the happiness of these rude and secluded tribes. We speak not of the cruelties practised by the Spanish and Portuguese discoverers, which will ever remain an indelible disgrace on civilized Europe:—we confine ourselves to the voyages of such navigators as Wallis, Cook, Bourgainville, Vancouver, and Peyrouse, which were undertaken with a view to the advancement of science, and the melioration of the condition of newly-discovered tribes. Even from such benevolent enterprises, we apprehend that more of evil than of good has too often accrued, to the unfortunate natives of these distant regions. They have, indeed, received from us various useful vegetables, and new breeds of domestic animals, by which the supplies for their tables have been materially increased. They have, in many cases, been clothed in European garments, decked with European ornaments, and furnished with European tools and domestic utensils. But their distance from Europe is too great to admit of their obtaining a regular supply of these useful articles; and what they are able to procure is generally insufficient to satisfy their wants, while it betrays to them the inferiority of their own expedients for relieving their necessities. Late navigators have informed us that at Otaheite, the manufacture of cloth, for which that island was formerly celebrated, is now much neglected; and that the demand of the natives runs entirely on the cloth of Europe, of which, however, they can obtain but a very inadequate supply. They are equally eager to procure iron instruments of every description, but have no prospect of ever being able to fabricate them for themselves. But above all, they are anxious to be possessed of fire arms and ammunition; a present, which the policy, as well as humanity of Europeans, should have carefully withheld from them.

But what estimate can be formed of the miseries that we have entailed on these wretched islanders, by introducing among them habitual intoxication, the small-pox, and the scourge of venereal disease? Destitute of the aids by which European physicians can alleviate these desperate calamities, the miserable wretches are left to struggle against them in their most aggravated and loathsome forms. Disease is transmitted from one to another with the virulence and celerity of a pestilence; it acquires strength by diffusion, and ceases not until

it depopulates entire districts, and lays waste complete islands. This picture is but too completely verified, by the astonishing decrease of population in the island of Otaheite, since it was first visited by Europeans. When Capt. Cook was there, he reckoned its numbers at 100,000. When the ship *Duff* arrived, they had fallen to 15,000; and in the voyage of Mr. Turnbull, they are calculated so low as 5,000. Well may the people of these islands date all their calamities from the arrival of a European ship; for in this there is more of truth than of superstition. There is but one gift that it is in the power of Europeans to make, which may, in any degree, compensate for the miseries to which they have subjected these islanders—the introduction of the Gospel of Christ.

It is, however, pleasant to reflect, that the consequences of European intercourse have not been equally pernicious to all the islands of the South Sea. The inhabitants of the Sandwich Isles in particular, seem to have been materially benefited by their communication with civilized nations. They are, in many respects, a very different race from the inhabitants of Otaheite, and the neighbouring cluster of islands. They are active, intelligent, and enterprising; desirous of improvement, and attentive to the advantages to be derived from their commercial visitors. So far advanced are they already in civilization, that, for some time, they have had American traders regularly resident among them. They have themselves become expert in commercial transactions, acquainted with different weights and measures, versant in the value which articles ought to bear in exchange with each other, and ever ready to take advantage of the necessities of those who apply to them. We learn, in the voyage of Mr. Turnbull, that the king of Owhyhee has a palace built in the European style, of brick, with glazed windows; that he has in his service a variety of European and American artificers, of almost every description: and that he has acquired a navy, of no contemptible force. The keel of his first vessel was laid down by Captain Vancouver, in 1792; and so assiduously had he applied himself to the accomplishment of this favourite object, that at the period of Mr. Turnbull's arrival, he was possessed of upwards of twenty vessels of different sizes, from twenty-five to fifty tons; some of which were even copper-bottomed. We may, therefore, with reason look forward to the Sandwich Islands, as a future rallying point of civilization, and as an emporium of commerce in that immense ocean, where they occupy a central and advantageous situation.

The character of the New Zealanders, the subject of the work at present before us, bears a very close resemblance to that of the inhabitants of the Sandwich Isles: and it was the

opinion of Capt. Cook, that both races had sprung from the same parent stock: but civilization has not yet made so great advances in New Zealand, as in Owhyhee. It is not so much the importance of Mr. Savage's book, as its subject, that has led us into this long prefatory disquisition, for which we must claim the indulgence of our readers, many of whom, we trust, are as much impressed as ourselves, with the magnitude of the questions on which we have thrown out these observations. Mr. Savage's work is indeed of a very superficial cast, and imparts but little information of importance, concerning the people whom he has undertaken to describe; of that little, however, we shall endeavour to put our readers in possession.

Mr. Savage does not trouble us with many details concerning himself, or the incidents of his voyage, in this brief performance. He begins with stating his arrival at the North Cape of New Zealand, on the 18th of September, 1805, on board, as we presume, of a South-Sea Whaler. This Cape forms the entrance into the Bay of Islands, where commodious anchorage is to be found, and where alone Mr. S. had opportunities of making observations upon the customs and habits of the natives of the country. As soon as the vessel came to an anchor, she was surrounded by canoes full of people; who, though a warlike race, betray no symptoms of savage ferocity. The capital of this part of New Zealand is the town of Tippoonah, which is situated partly on the main land, and partly on a small island, and contains about a hundred dwellings. The houses of the New Zealanders are described as far from commodious. They are of the form of a bee-hive, about five feet high, with only one aperture or entrance; the walls formed of wattles, made close with rushes; and the roof thatched with strong-bladed grass. To be closely confined in a mansion of this nature, would be no slight punishment; but Tippeehee, the chief of the district, did not think this a sufficient chastisement for his daughter, who had fallen in love with a person of inferior condition. To cure her of this degrading passion, he had her shut up for some years in a place like a dove cot, elevated upon a single post, and where the space allotted to her was so small that it would neither allow of her standing up, nor stretching out at length. By this discipline, Mr. Savage informs us, the princess was at last rendered obedient to the wishes of her royal parent. But her cage, which is highly ornamented with carving, is allowed to remain, *in terrorem*, as a warning to all the refractory young ladies under Tippeehee's government.

Mr. S. describes the natives of New Zealand as a superior race of savages, robust and well formed in body, and acute

and intelligent in mind. They are much addicted to war, and actually persist in the horrid practice of devouring the prisoners taken in battle; but on other occasions they are not destitute of humanity, and deserve great praise for their abstinence from all intoxicating liquors. They are, according to this author, divided into casts, or classes, each distinguished by devices variously tatooed on their faces or persons. There is one class educated for the priesthood, one for arms, which is by far the most numerous class, and the remainder form the *cannaille*, or vulgar multitude. Their religion is said to consist in the adoration of the sun, and moon, particularly the latter, which they believe to be the abode of a man, who, at some distant period, paid a visit to New Zealand, and is still interested in its welfare. With the stars, too, they are well acquainted, and have names for a great many of them. Of the religion of this country, however, our author professes to speak with great reserve; and he is equally guarded on the subject of its government; for which he assigns the following *very wise* reasons:

‘I have said but little concerning the religion and government of the natives of the Bay of Islands; there is considerable difficulty in obtaining information on these heads; independently of which, they are subjects that, in my opinion, require to be handled with great caution, even by those who are well qualified to treat of them; the less, therefore, according to my judgement, that is said upon either the better; and, probably, were we resident among them, we should find this line of conduct necessary to our personal safety.

‘Presuming, therefore, that their form of government is such an one as is approved of, and supported by the common consent of the natives; and that their religion, whatever its fundamental principles may be, such as the mass of the people are well contented with, I shall not venture to interfere with the administration of the one, nor dispute the tenets of the other; but proceed to relate what information I have acquired respecting their more common habits of life, customs, arts, &c.’ pp. 32. 33.

The arts have not yet made very considerable advances in the Bay of Islands. Both men and women have no other clothing than a mat, which is woven of the native flax or of strong-bladed grass, and proves an excellent defence from the heat of the sun, as well as from cold and rain. It reaches half down the thigh, and is only fastened at the neck, so that it may easily be thrown aside, when active employment would render it an incumbrance. When the natives are seated on the ground, with their mats on, Mr. S. compares them to a parcel of bee-hives, surmounted by human heads. The war mats are formed with peculiar care, of strong twisted flax, and are sufficiently tenacious to save the wearer from many a wound. Nothing is worn on the head but the customary savage ornaments of feathers, shells, shark's-teeth, &c. with an abundant quan-

tity of grease and red earth. These ornaments answer an useful purpose to the women, who commonly carry their children astride upon their shoulders, with one of their arms made fast. The arm which is at liberty is generally occupied in playing with the ornaments on the mother's head. In forming their instruments of war, and their war canoes, the New Zealanders, like other savages, are very ingenious; and much time is often spent in carving and embellishing them.

Of all the vegetables, which have been introduced by Europeans into New Zealand, the natives have been at the pains to cultivate one species only, potatoes. These are produced of an excellent quality; and being found a good article of barter with the whale ships, they are not used except very sparingly, but are preserved upon platforms, for the purposes of commerce. The natives bring them to the ships in baskets of various sizes, made of the green flax, and containing from eight to thirty pounds weight; and they know well how to drive a good bargain with the sailors. They are, as may be supposed, very imperfect cultivators of the soil, making use of no other implement of husbandry than a wooden spade, for digging the ground. Cabbages have thriven spontaneously in this climate to such an extent, that they might be mistaken for an indigenous plant. The favourite vegetable of the native, too, the *haddareai*, a species of fern, is naturally found every where in the greatest abundance. Fish, of various kinds, and excellent quality, are abundant in the Bay of Islands; and the natives are expert in catching them. The only animal, fit for food, which our author met with, was the dog. The cookery of the New Zealanders is simple, and consists principally in roasting and broiling. One substitute for boiling fish is much approved of by Mr. Savage: the fish, when cleaned, is enveloped in a quantity of cabbage leaves, bound about with tendrils: it is then laid upon a stone that has been previously heated, upon which it is occasionally turned, so that the steam extricated from the leaves, serves the purpose of boiling water. The leaves being taken off, the fish is found to be well cooked and unbroken; and it is eaten with the leaves which covered it. The great desideratum of New Zealand cookery, is salt.

The New Zealanders are fond of music; and are great singers. They have pathetic, amatorial, and humorous songs; which last are often so much relished, that, in many instances, a total suspension is put to the performance, by the laughter of the audience. Many of their songs are accompanied by a beating of the breast, "which," says our author, "they perform in time, making the breast a sort of natural drum."

* The effect would not be amiss were it not that the beating increases in violence as the concert proceeds, so that toward the end of a song, a bye-

stander would be much alarmed for the safety, or, indeed, for the life of the performer

‘It is customary for the song to be begun by one person, and, at the end of each verse, all the company join in chorus, beating their breasts as before-mentioned. This union of singing and action they call *aroroikee*, and it is a very favourite amusement.

‘Their songs to the rising and setting sun are peculiarly well adapted to express their feelings. On the rising of the sun the air is cheerful, the arms are spread out as a token of welcome, and the whole action denotes a great degree of unmixed joy; while on the contrary, his setting is regretted in tones of a most mournful nature; the head is bowed down in a melancholy manner, and every other action denotes their sorrow for his departure.

‘The song to the moon is of a grave and melancholy character, apparently expressive of awe and adoration.’ pp. 81,—83.

Their musical instruments are a kind of flutes of a rude and simple structure. Their language is said to be agreeable and sonorous; a short vocabulary is inserted, including the names of their numerals, which it is remarkable are arranged according to the decuple proportion, like those in use among ourselves. When they come the length of a score, they employ only compound terms; and thus have no name for any number beyond twenty score, or *catteekow-catteekow*. Any number beyond this is to them indefinite, and is expressed by repeating the word *catteekow* a great many times over. “Thus,” says Mr. S. “were you to enquire the population of their island, the answer would be, *catteekow tungata-catteekow, catteekow*, repeated ten or a dozen times, constantly clapping the hands, and accompanied with a tone of voice, sufficiently expressive of their idea that the number is far beyond their power of ascertaining.”

Polygamy is permitted among the New Zealanders; and it is a general practice to espouse several sisters at the same time. Tippeehee, who was far advanced in years, and had become paralytic, had four sisters, as his wives, beside several concubines. The children are said to be treated with a great degree of parental affection. They are robust, lively, and of a frank disposition. Our author met with the wife and child of an European fugitive, or deserter, then resident in New Zealand: the complexion of this child was the same as that of the natives; but it was distinguished by the colour of its hair, which was flaxen; and still more, it would seem, by its instinctive dispositions. While the native child looked full in the face, with perfect confidence, this half-bred infant was all bashfulness; and when any attempt was made to caress it, it clung to its mother with tokens of apprehension and distrust. The father was anxious to shun all communication with Europeans; and on the approach of a ship to the coast, he generally retired

into the interior of the country. He was, however, spoken well of by the natives, and had adopted their manners and habits.

Mr. Savage describes the New Zealanders as a very kind and affectionate people. A canoe, full of women and children, having overset on attempting to reach the ship, the most pathetic lamentations were uttered by some natives, who happened to be on board; and the utmost joy was expressed, on the sufferers being rescued from danger. Nor was this joy confined to mere words; the natives on board immediately stripped themselves of their mats to cover their shivering country women; and assisted in prevailing on them to take some wine, which they only accepted as a medicine to prevent the effects of cold, and would not taste till they had previously helped their children. Mr. Savage also quotes the scene of parting, which took place between Moyhanger, a native of New Zealand whom he prevailed upon to visit Europe, and each of his relations, as a proof of the tender feelings of these savages. To us it rather appears an amusing instance of the prevalence of a strange kind of etiquette, or ceremonial of farewell, among these remote islanders.

‘After a little preliminary discourse the father and son fell into each others arms, in which situation they remained near twenty minutes, during which time the right eye of the father was in close contact with the left eye of the son: abundance of tears were shed, and a variety of plaintive sounds uttered on both sides.’ p. 40.

By much the most interesting portion of the volume consists of the account of Moyhanger, the native New Zealander, who accompanied Mr. Savage to England, and of whom we shall transcribe a few particulars.—He was an excellent mimic, an adept in physiognomy, enthusiastically fond of music, good-natured, but rather too fond of “quizzing,” a great laughter, particularly at the first sight of a man on horseback, and at ornamental clothing, in which he did not perceive any utility:

‘Of the height of the steeples he observed, Piannah wurrie tuwittee tuwittee paucoora—Very good house, it goes up to the clouds. On noticing any singularities, decrepitude, lameness, or infirmity, in a passenger, he always remarked, Kioōda tungata, or Kioōda wyeena—Good for nothing man or woman. His eye was constantly seeking articles of iron, cloathing, or food. Of some of the streets he observed, Nue nue tungata, nue nue wurrie, ittee ittee eka, ittee ittee potatoe—Plenty of men, plenty of houses, but very little fish, and very few potatoes.’ p. 105.

‘The great quantity of shipping, and the appearance of London altogether excited a degree of surprise greater than any he had heretofore experienced; but it gave rise to a reflection that cast a gloom upon his countenance. He told me that in New Zealand he was a man of some consequence, but he saw that in such a country as he was now in, his consideration must be entirely lost.’ p. 102.

He had received many wounds in battle with a hostile tribe, of which a certain Oorootokee was chief; among other tools with which Mr. S. sent him home laden,

‘He was much struck with the convenient form of a common bill hook; I purchased three for him, and brandishing one of them, in a sort of extacy he exclaimed, “Matta, matta, Oorootokee, I will kill Oorootokee.”’
p. 65.

ART IV. *The Romish Church; or, an Historical and Critical View of some of the leading Doctrines of the Church of Rome; in a Series of Discourses, preached at Bishopwearmouth, in the Year 1806; being a Compilation from Secker, and others, interwoven with the Sentiments and Remarks of the Preacher, and containing a Reply to Mr. Des Mahis's Book, entitled, “The Truth of the Catholic Religion proved from the Holy Scriptures;” with Notes. By the Rev. George Stephenson, M.A. Vicar of Kelloe, Curate of Bishopwearmouth, Durham. 8vo. pp. 441. Price 8s. Rivingtons. 1807,*

COULD we conceive of a being, high in intellectual dignity, yet totally ignorant of the religion of mortals, might we not expect, that, on reading the New Testament, he would be charmed with the noble simplicity, the ethereal purity, the unaffected meekness, and the boundless benevolence, which breathe in every sentence? Would he not form an enchanting picture of the people who should take this for their religious code? What then shall we call it, astonishment, disgust, or horror, that he would feel, on viewing the characteristic features of those, who for ages arrogated to themselves, exclusively, the titles and privileges of the disciples of Jesus? Instead of the chaste grandeur in which the word of God rivals his works, the pretended Catholic Church displays all the meretricious ornaments which St. John's description attaches to the allegorical Babylon, bedecked “with purple, and scarlet, with gold, and precious stones, and pearls.” Instead of that crystal purity, which dreads the slightest breath of evil, and guards the interests of morals with more watchful jealousy than those of property or life, we behold her occupied with an infamous traffic in crimes, apportioning the price of pardon to the various species of sins, fixing, without a blush, the expense at which she consents to gratify the lawless passions of men. As if abhorring all resemblance to Him who was “meek and lowly in heart,” she who calls herself *the Church*, assumes every title of lordly dignity which pride can invent, and adds the triple crown to the priestly mitre. Lucifer and Moloch are kindred spirits: who, therefore, will expect to find benevolence in the bosom of pride? or can wonder that she who thus falsely and arrogantly pretends to be “the bride, the Lamb's wife,” should prove herself “the great red dragon,

drunk with the blood of the saints, and of the martyrs of Jesus."

Astonished at the perfection of the contrast between the religion of Jesus and that of Rome, a stranger to the subject would scarcely believe that at any remote period they were coincident, and would inquire by what magical incantation they were removed to the distance of heaven from hell. The churches of Christ, including this of Rome among a multitude beside, were undoubtedly modelled at first according to the plan of the great Founder, drawn out in his word, under his inspiration, by his commissioned apostles; and it is perfectly certain that the transformation was gradual. We find that so early as the apostolic times, "the mystery of iniquity," the spirit of antichrist, was already at work, and the accursed leaven was already insinuating itself secretly through the body, which at length it converted into one mass of corruption. The pomp of forms and ceremonies first solicited admission as an innocent ornament; and at length, while it proved itself to be of the essence of pride, demanded that the beholder should adore it as the beauty of holiness. The authoritative tone which at first assumed the name of firmness, became in the end tyrannical fury, binding the conscience with chains of iron, and, for the slightest contradiction to its arbitrary and self-inspired dogmas, delivering over the body to the flames, and devoting the soul to perdition.

"Fallen! fallen! is Babylon the great, the mother of harlots." In all parts of Christendom nearly, where her intoxicating cup had been tasted, men have begun to see the ugliness of the adulterous and apostate church, to hate her domination over conscience, to distrust her deceitful gifts, and to defy her now impotent menaces. The alarm which some protestants have taken, lest the exiled and degraded priests of Rome, wandering in foreign lands, should spring up like the teeth of the Cadmean serpent into a new host of formidable foes, groundless as it may be, will not prove wholly useless: the discussion will tend to settle the faith and discipline of Christians on the only legitimate foundation, the sacred writings. We shall proceed, therefore, with the best disposition toward Mr. Stephenson, to examine his *Series of Discourses* against the Church of Rome, the largest work which has yet appeared on the revival of this controversy. It comprises twenty Sermons, with appropriate texts, on the following subjects:—

- I. Revelation necessary—Knowledge favourable to Religious Truth. 1 Pet. v. part of 12.
- II. The scriptures—Their Sufficiency—Traditions. John v. 39.
- III. Tradition—Infallibility of the Catholic Church. 2 Cor i. 13.
- IV. No Infallibility—Scripture our Guide. Mat xviii. 17.

- V. Invocation of Saints and Angels. Mat. iv. 10.
- VI. Invocation of the Virgin Mary, of Saints and Angels—Images. Mat. iv. 10.
- VII. Transubstantiation. Mat. xxvi. 26.
- VIII. Transubstantiation—Adoration of the Host—Depriving the Laity of the Cup. John vi. 53.
- IX. Depriving the Laity of the Cup—The Sacrifice of the Mass—Absolution. Mat. xxvi. 27.
- X. Confession—Purgatory. James v. 16.
- XI. Purgatory. 1 Cor. iii. part of 15.
- XII. Indulgences—Works of Supererogation—The Pope's pretended Right, &c. Ezek. xiii. 22.
- XIII. Luther—The Reformation—Absolution—Extreme Unction. Ezek. xiii. 22.
- XIV. Extreme Unction—Public Service in Latin. James v. 14, 15.
- XV. Public Service in Latin—The People deprived of the Use of the Scriptures. 1 Cor. xiv. 19.
- XVI. Infallibility. Isa. xlvii. part of 10 and 13.
- XVII. The Catholic Church—St. Peter's and the Pope's Supremacy. Mat. xxiii. 8.
- XVIII. St. Peter's and the Pope's Supremacy. Mat. xxiii. 8.
- XIX. Our Religion the Ancient Christianity—The Reformation Vindicated. 2 Cor. vi. part of 17.
- XX. Christian Love and Charity, and Public Worship Recommended. Heb. x. part of 23.

On the grand principle of Protestants, that the Scriptures are the only and sufficient rule of religion, Mr. S. writes thus :—

“ But if the Scriptures be ever so faithfully preserved, how it is asked shall the unlearned know when they are faithfully translated? I answer, all Christians agree in most passages, and on those concerning which they disagree, a comparison of other texts, a consideration of what goes before and after, and a consulting a judicious preacher of the word of God, with a teachable disposition, with an honest heart, a sincere resolution to know the truth, and embrace it, when known, will enable any one sufficiently to judge, which passage is right, and which is wrong, which is clear and which is doubtful: will dissipate his doubts, and confirm his faith. “ If any man will do his will, he shall know of the doctrine; them that are meek will God guide in judgment, and such as are gentle, them will he learn his way.” Since therefore the Scriptures contain a full and clear account of Christianity, written by the very apostles and first disciples of our Lord, and honestly delivered down to us, we have plainly such a rule for our faith, as all men, in all cases, are ever satisfied with: nor have we any need to look farther. Yet the farther we look into other pretended rules, the more we shall be satisfied with what we have already. For let what will be said against Scripture, as not being a sufficient rule, it must be a sufficient rule, unless there be some other,

* John, vii. 17. Ps. xxv. 8.

and upon a fair examination it will evidently appear there is no other.' pp. 32—34.

To pluck out the core of Popery, the preacher employs his talents against transubstantiation.

' Transubstantiation is as contrary to reason, as it is to our senses. That a human body, in its full dimensions, should be contained in the space of an inch or two, is surely very like a contradiction; that the substance of bread should not be in the Sacrament, where they own all the properties of bread are; and that the substance of flesh should be there, and not one of the properties of it appear, is surely absurd; that the very same body of Christ, which is now in heaven at the right hand of God, should at the same time be on earth in the right hand of the Priest: and that there should be several thousands of those bodies upon earth, at many hundred of miles distance from one another, and yet all those be that very same one body also: these are such notions, as, one would suppose, no person, in his sober senses, could for a moment entertain. If one and one be two, then one body of Christ here, and one body of Christ there make two bodies of Christ. But is not this absurd? Hath Christ two bodies? Is it the property of body to be in different places, at one and the same moment? Can the same natural body be here and in Rome, in London and at Paris at the same time? Can a man be at many thousand miles distance from himself, and afterwards come and meet himself, (as two of their pretended real bodies of Christ often do), and then pass by himself, and go away from himself, to the same distance he was at before? Can he in one place be standing still, in another be carried along, in motion and not in motion at the same instant of time? Can there be a true human body without any visible member of such a body? Can the properties and qualities of any substance remain when the substance itself, wherein these qualities exist, continues not the same, but is changed or pretended to be changed, into a subject totally different? Can the shape and form, the smell and taste of bread and wine remain, without any subject, wherein they subsist?

' Well do the Papists direct their poor people to profess in their "English" manual of prayers before the mass, 1725, p. 409. "Herein I utterly renounce the judgment of my senses, and all human understanding." pp. 147—149.

We think, however, that Mr. S. might have availed himself of two arguments in confutation of this tenet which he has neglected; one, suited to the learned, another to the multitude. The language in which our Saviour spoke, instead of a word corresponding with our English verb *signifies*, uses the substantive verb *is*, and calls the representative directly by the name of the thing represented. Thus the Lamb is called the Lord's Passover; and Ezekiel says, the valley of dry bones is the whole house of Israel; a great many similar instances might be added. In like manner, the bread is called the Lord's body — The other argument is Saurin's, who displays it in a form the most striking; not even a miracle, he observes, could establish the doctrine of transubstantiation; for a miracle

must appeal to our senses, which transubstantiation requires should not be received in evidence. One of the most obvious remarks, on this subject, appears also to us among the most unexceptionably convincing: the phrases 'I am the Vine,' 'I am the door,' must be decisive with every competent understanding.

Mr. S.'s references prove satisfactorily, that divine worship, *arctus*, in its strictest sense, was enjoined to be paid to the Eucharist, and also to the Crucifix, and other images:

'The Catholics say, they do not worship images, but only Christ and his Saints by these images. But not a few of their own writers own they do worship images, and with the same degree of worship that they pay to the persons, whose images they are. And for the Cross particularly, in their public offices, they expressly declare themselves to adore it; and in plain words, petition it in one of their hymns, "to give increase of grace to the righteous, and pardon to the guilty." But had they no regard to the image, but only to the person represented, why is an image in one place looked upon to have so much more power and virtue, than an image of the same person in another? Why hath that of our Lady of "Loretto," for instance, so much more honour done it, than that of our Lady any where else? We own the council of "Trent" does give a caution that no divinity be ascribed to images, nor any trust put in them; and the Heathens gave the like caution often with respect to theirs; but this never hinders the Scripture from condemning them as Idolaters. And the reason is, that such cautions never are, or can be observed by the multitude. The safest way therefore would be for the Roman Catholics to follow the example of good King Hezekiah, who "brake the images, and brake in pieces the brazen serpent, that Moses had made, and reduced it to ashes, because the Israelites did burn incense to it." He rather chose to destroy this memorial of God's mercy to his people in the Wilderness, than to suffer it any longer to be abused to Idolatry.' pp. 132—137.

The right of separation from a corrupt church, and consequently of private judgement, is maintained with manly boldness:—

'Were a man to separate himself from every Church he knows on earth, in order to obey the laws of Christ, he would still be a most valuable member of that "general Assembly and Church of the firstborn, that are written in heaven. For what Communion hath light with darkness? And what agreement hath the temple of God with idols? Wherefore come out from among them: and be ye separate, saith the Lord, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." p. 366.

We shall conclude our extracts with an animated passage from Sermon XVIII.

'The name of Papa (which signifies Father) or Pope, originally belonged to Bishops in general, and sometimes to the inferior clergy. Cyprian of Carthage was complimented with the title of Pope, by Cor-

nelius Bishop of Rome. In the 7th century, the Roman Prelates began to take this title to themselves; and in the 11th century, the pompous titles of "Masters of the world, Popes, or universal Fathers," were given to the Roman Pontiffs; and they not only usurped the authority of supreme arbiters in disputes about religion or Church discipline, but they assumed the character of lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers of the kings and princes of the earth. "How are the mighty fallen!" Where are now the authority, the opulence, and splendor of the Papal See? Where its territories and revenues? How is it dismembered, and shaken to its very foundation! It was full of power and dominion, of magnificence and majesty! Spiritual pride and tyranny lodged in it; but now meanness and the basest servitude: its "silver is become dross! Covered with insults and humiliations, degraded and reduced almost to nothing by the fraternity of the despot of France, that patron of justice and equity, that model of humanity, that friend of law, of liberty, and religion, his Holiness the Pope drags on his existence, the servile tool and vassal of Bonaparte! Not our will, but thine, O God, be done! Thou employest the means thou judgest best to accomplish the counsels and purposes of thy mind, wise and just, but hidden, in the womb of futurity, from the eye of mortals! Thou orderest all things according to the counsel of thy will! Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints!" pp. 401—403

In delivering our verdict, we can honestly say that Mr. S. has performed the task, which he thought fit to prescribe to himself, in a respectable manner. He promised nothing new; he has delivered nothing mean. If any of his parishioners were verging toward Rome, these discourses would probably save them from the idle pilgrimage; but if a proselyting zeal animated the preacher, we cannot promise him much success. To accomplish such an undertaking, he should have chosen broader ground, and contrasted the Church of Rome, its fundamental impostures and incomparable absurdities, not with the Church of England, or any other particular Church, but with the explicit testimony and noble simplicity of apostolic Christianity.

It is surprising that Mr. S. did not perceive that he was arguing like an Independent, on Matt. xviii. 17.; if private admonition be rejected, the author says, 'Tell the Church, not the universal Church, surely, throughout all the world, but the particular one we both belong to.' p. 68.

We are grieved that our author should contend with Catholics, on the authority of what either our Old or New translation of the Scriptures affirms, and on the punctuation of the Greek text. We also think that he has totally mistaken the meaning of his text, in the Sermon against Purgatory, 1 Cor. iii. 15. "He shall be saved so as by fire." Should he not also have seized this opportunity to subvert the grand foundation

of Rome, the infallibility of the Church? and exhibited the madness of that folly which builds with the one hand, charging us to believe the Church infallible, because the scriptures declare it; but pulls down with the other, by affirming that we have no ground to believe the scriptures true, except the testimony of this infallible Church. Above all, we regret that Mr. S. has not laboured more earnestly in every sermon to render his hearers genuine Christians, by calling them to a personal faith in the Redeemer, and a vital experience of the Divine influence of revelation on their hearts, as essential and alone effectual to their salvation. By this evangelical spirit, the first reformers shook Rome to its centre. The decline of this spirit among their successors, suspended the victories of the reformation, and lost part of its conquests. The spirit of imposture by which Antichrist pretends to suspend the salvation of men on the performance of certain rites, by a certain order of men, is that "Wicked whom the Lord shall destroy by the spirit of his mouth,"—the testimony of the scripture,—and "consume by the brightness of his coming,"—the manifestation of his person and religion in their genuine glory.

Art V. *Antiquities Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire and the Adjacent Counties: Comprising the Histories of Southwell (the Ad Pontem) and of Newark (the Sidnacester, of the Romans). Interspersed with Biographical Sketches, and profusely embellished with Engravings. In Four Parts. By William Dickinson, Esq.—Parts I. II. and III. separate: 4to. bds. Price 15s. each. pp. 513. Cadell and Davies. 1801, 1803, 1806.*

THAT "Camden, the Father of Antiquities, is implicitly followed, in every thing, by all his blind progeny," is one of those passages, of a less baneful and malicious tendency indeed, than many others, which leave an indelible blot on the pages of Gibbon. He says it merely for the sake of saying a smart and severe thing; as it did not much concern him that truth and candour might be violated by such an exploit. Nothing is more certain, than that this younger sister of history, though she may often be a little fanciful, is daily unravelling some thread, which her impatient senior will not wait to disentangle, or holding up a lamp to the labours of science.

There are not two places, perhaps, in the whole island, more deserving the notice of an antiquary, than Southwell and Newark: the former, as intimately connected, in its foundation, with York Cathedral; and the latter, as a celebrated station of the Romans, and one of the most memorable scenes of our own unhappy civil wars.

Southwell Church, of which there is a neat light engraving,

by Cooke, appears to be a sad patch-work of incongruous architecture in different ages. The more ancient part, which is of the Saxon Order, was built, according to tradition, in the reign of Harold, the last of the Saxon Dynasty. The choir seems to have been completed in the time of Edward III, as is testified by many profane compliments to him and the Black Prince, in stone and curious carving. According to some beautiful plates of arches, windows, &c. the chapter-house is a wonderful building; and a fine specimen of the Florid Gothic. It is reasonably supposed to be of the age of the last Henries, and a monument, in its decorations, of Wolsey's magnificence. The subject, indeed, of ancient architecture, is that which the author seems best to understand and most to relish. Beside a long dissertation, purposely on this subject, in front of the work, half Mr. D.'s occasional discussions relate to this favourite study.

We think his comment on a curious hieroglyphic in this church, very natural; and wonder that Warburton should be so much at a loss to explain it.

‘The stone, on which is this curious piece of sculpture, is about three-feet in length, and half as much in breadth. It forms the head of the door-way leading to the stair-case of the large tower, where the bells are hung. This is one of the oldest parts of the building, and there can be no doubt but the sculpture is, at least, coeval with the wall in which it is inserted, if not older. Its peculiar antique appearance, and the very uncommon rudeness of the execution, arrested the attention of Warburton, on his visit to Southwell before mentioned, and on a supposition that the device in question was some hieroglyphical representation, intimately connected with the early fortunes of the church, he spent much time in attempting an interpretation of it, but without satisfaction to himself. After this, it may, perhaps, appear presumption to hazard a conjecture, respecting its meaning; but the group of figures seem to suggest a very simple and obvious one. At one end, a lamb is confining the head of a lion, whose teeth a man is drawing: at the other, an angel is subduing an immense dragon. In the language of scripture, Christ is typified by a lamb; as the devil is by a dragon. I would, therefore, alluding to two well known passages in the sacred writings, explain this mystical piece of sculpture in the following manner.—*Under the protection of the Lamb, Daniel was able to overcome the lion, and Michael the devil.*’ pp 79—81.

Mr. D. supposes it to be one of the earliest specimens of Saxon sculpture in the kingdom; and to have been a part of the original church erected by Paulinus.

The other monuments, and the tedious catalogue of armorial bearings, though sufficiently curious to antiquaries, and described in a manner that evinces Mr. D.'s perseverance, we shall pass without reluctance, from respect to our readers.

At the end of the first part, there is a judicious map of Roman roads, from *Rutæ* and *Gausennæ* (Leicester and Stam-

ford) to Lincoln, or *Lindum*; and from thence through *Danum* (Doncaster) to *Eboracum* (York). This is a very useful portion of the work, and the many necessary conjectures attending it, are as clearly and judiciously supported, as any that we remember to have seen. We are inclined to think Mr. D.'s arguments sufficient to prove, that his favourite Southwell, and not Newark, is the *Ad Pontem* of the Romans.

The Second Part is chiefly taken up with the Founders, Benefactors, and Patrons of the church of Southwell, which perhaps will not be very amusing to those who neither enjoy a benefice nor occupy a stall in it.

Southwell in Nottinghamshire, and Rippon in Yorkshire, are the only churches in England which are both parochial and collegiate at this day. Southwell was once the residence of the Archbishops of York, who are still the patrons.

There are, as usual, many long tables of pedigree, which will doubtless gratify some of the author's friends. At page 165, we find his own, which seems fairly verified. By marriage of an heiress of the Bacon family, about a century ago, we observe that he reaches to the time of the Conqueror, and this is as high as even an Antiquary is commonly disposed to go; whether any of this lineage had any merit beyond that of being the child of one person, and the parent of others, till Mr. D. illustrated the family by his antiquarian researches, *non constat*.

Among the incumbents of Eyam, we find the venerable name of Mompesson. He was rector during that dreadful visitation of Providence, the great plague.

'When first the plague broke out in this parish, Mr. Mompesson wrote to the then Earl of Devonshire residing at Chatsworth, stating that he thought he could prevail upon his parishioners to confine themselves within the limits of the village, if the surrounding country would supply them with necessaries, to be left in appointed places. The proposal was punctually complied with, and though the pestilence became fatal beyond description, not a single inhabitant attempted to pass the deathful boundaries of the village. Thus, by the influence of this exemplary man operating on the admiration and gratitude of his affectionate parishioners, the rest of the county of Derby wholly escaped the plague, though it raged in Eyam for seven months. Dr. Mead, in the last edition of his book on poisons, has recorded the prudence and perseverance of the rector of Eyam. He died in 1708. In the summer of 1757 five persons were digging on the heath above Eyam, where had been the burying place of the parish during the plague, when they were seized with putrid fevers and three of them died. The infection became mortal to many of the inhabitants. Vid. *Gent. Mag.* for April 1801.' p. 185.

To substantiate our charge of much irrelevant matter, especially biography, and that of characters extremely well

known before, we remark, that, (p. 228) there are thirteen crowded pages of small type *about* Cardinal Wolsey, on the mere mention of his name as a benefactor to the church of Southwell. We do not include in this charge, however, the insertion of a memoir of Dr. Ralph Heathcote, well known in the Middletonian controversy on the *Miraculous Powers &c.*

Among the epitaphs, which are not so tediously abundant in this work as in many of the same class, we find a quaint piece of doggrel, which has the merit however, according to Dr. Johnson's rule, of preserving the name.

' Here lies William Burnell, Esquire, interr'd,
On whom th' Almighty blessings greate conferr'd,

* * * *

He married of the Cordall's familie
Elizabeth by name : had progenie
Sonne : William, Edward, John, Lawrance, Thomas,
Fraunces and Robert ; seaven their number was ;' (p. 306.)

and so on for his daughters, and whom they married, till we have the whole family history.

The history of Newark begins at the third part, or first part of the 2nd volume. It consists of the ancient history of the town, from its *supposed* foundation by the Romans to the year 1603, the last of Elizabeth—the modern history, from the accession of the Stewarts to the present time—An account of its religious and eleemosynary foundations—A description of its antiquities, and a catalogue of patrons, &c.

At a little distance from the present bridge, over which is the great North Road, the foundations of a more ancient one have lately been discovered ; and this discovery, in the hands of our author, is also made the foundation of a hypothesis for determining the Roman way a *Londino ad Lindum* ; and for proving that Southwell is the *Ad Pontem*. In advancing his theory, however plausible, we had expected somewhat less confidence both of assertion and of conclusion. In this Part, Mr. D. introduces from MS. a curious historical account of the civil war between Charles and the Parliament, compiled, it should seem, about a century ago. It mentions the apparition of Lord Strafford warning the king in a dream, while he lay at Daventry, not to fight the army of Fairfax ; the king was irresolute, but after two days of fatal delay, commenced his march northward ; he was overtaken, and the defeat at Naseby followed. Mr. D. very prudently declines vouching for this or any part of the narrative. All that is important, nearly, in the history of Newark, is already familiar to the readers of English history, especially that troublous period of it to which this document refers. Mr. D. apologizes for introducing so much that is well known in the national

histories, as being necessary to complete, and at the same time to diversify, his laborious work. As to the lists of mayors, aldermen, and members of parliament, they are necessary, according to established custom, and therefore it would be absurd to complain of them. The great-gun, *Sweetips*, however, which makes a conspicuous figure, both in the siege and surrender of Newark, might fairly claim a more honourable memorial.

It would hardly be an act of justice, either to the author, or the public, to give a final opinion of his work at present. We suspend our farther judgement till the remaining fourth part is produced. The author need not have published in this awkward way, to prove himself a man of *parts*; for his industry, learning, and sense, are manifest, notwithstanding some occasional slips. Among several instances of careless writing, we caution him, that, "*to offer a postulatum*" is a sad solecism; and that such an expression as, *the advent of the Romans*—*The advent of the Normans*, &c. is not only quaint, but offensive, because the term has for a long time past been restricted to a sublime event, which ought not to be forced upon the mind in connection with trivial subjects.

A considerable number of engravings are introduced, of which the subjects are well-chosen, and the execution is highly respectable.

Art. VI. *Lectures on Systematic Theology and Pulpit Eloquence* By the late George Campbell, D.D. F.R.S. Ed. *Principia of Marischal College, Aberdeen*. 8vo. pp. 542. Price 9s. Cadell and Davies. 1807.

THE Scholastic divinity which so much prevailed before the reformation, arose from applying the Aristotelian mode of reasoning and disputation, to theological subjects. Topics of debate were discovered in all the principles of natural and revealed religion; and the number of such topics was infinitely enlarged, by the cumbrous additions which the progressive corruption of the church had attached to the simplicity of the gospel. The analytics of the Stagyrice, if they did not extend the range of science, gave scope to the ingenuity of sophistry; taught the champions of opposing sects, (for even the church of Rome had its sects) all the niceties of definition and the subtleties of argumentation; and by creating innumerable distinctions without differences, furnished them with sets of ambidexter weapons, by which they could *oppugn* or *defend* at pleasure. Hence arose the *systematic* theology, or rather *theologies* of the schools; the baneful influence of which was particularly displayed in the usual manner of con-

ducting religious investigations. It was not then imagined that the business of arrangement and classification, in all the departments of moral and physical science, ought to be the last result of inquiries; that *facts or truths* should in the first place be well ascertained, and afterwards regularly methodised: but systems were previously formed, and the object to which all subsequent speculations were directed, was to elucidate and confirm them. The sacred volume was studied by the theologian, and the appearances of nature by the philosopher, not so much to ascertain the real state of things, as to confirm some theory which the ingenuity of the inquirer had previously constructed. It is not surprising therefore, that this *predisposition* should materially affect the first impressions he received, and the consequent opinions he adopted; or that while he was stating the result of his investigation, the actual complexion of facts should undergo considerable change.

The revival of literature exerted its salutary influence, in preparing the way for the destruction of the syllogistic system as a process of inquiry, and for establishing the method of induction. The rapid improvement in physical science, which soon took place, might have convinced theologians that an obvious analogy subsisted between the *successful* mode of investigating the phenomena of nature, and the proper way of receiving the statements of revelation. But still human authority maintained too much sway in the "schools of the prophets;" the student of theology, it was held, must not first direct his attention to the oracles of truth, and then deduce for himself his own system; but he must be acquainted with the *Institutiones* of Calvin, or the *Theologia* of Limborch, the *Enchiridion* of Owen, or the expositions of Burnet and Pearson; and then the scriptures must be read to confirm and illustrate the series of notions which he had formed, and which would be consecrated in his estimation by the venerable authority of his guides.

In these remarks we intend no undue reflection on systems and compendiums of theology; we wish to regulate their use, not to controvert their utility; and in these sentiments we have been confirmed by the ingenious Lectures of Principal Campbell which are now before us. The same acuteness of penetration, energy of thought, and luminousness of style, which characterise all his writings, may be traced in every part of this posthumous volume; though it would probably have appeared with fewer imperfections, had it received the benefit of the author's final revision. If the Editor, indeed, had curtailed it in some instances, the work would have lost none of its merit. We particularly allude to the continual

repetition, at the beginning of each lecture, of the leading and even the subordinate principles of division and arrangement. Such repetitions might be proper enough in the divinity hall, when the prelections were delivered ; but in a printed volume, they are a constant reproach on the memory of the reader.

The first four lectures are introductory, and appear to have been the Doctor's *prolegomena* to his course of theological instruction. Their subjects are, I. *The Science of theology and its several branches.* II. *The practical part of the theological profession, or the duties of the pastoral office.* III. *In what manner the branches of theology ought to be treated :* and IV. *The conduct which Students of Divinity ought to pursue.* It may be proper to intimate that many hints and suggestions, in the last lecture, have a peculiar local reference.

The lectures on systematic theology are six in number. The first is on the study of *Natural Religion and the Evidences of Christianity.* At the commencement of this lecture, the importance of forming just and comprehensive views of the whole range of theological science, is well illustrated : the entire paragraph, however, is a repetition almost *verbatim* of what occurs in one of the introductory discourses. On the subject of Natural Religion, Dr. C. affirms, that the scriptures pre-suppose that to "a certain degree, the knowledge of the divine attributes and of human obligations, is discoverable by the light of nature." p. 85. Though we think that there are sufficient indications of a supreme and intelligent first cause, in the arrangements of the Universe, this assertion will not invalidate the opinion, that man never did attain just ideas of a Divine Being, by the unassisted energies of his own mind. In this inquiry the mere question of *fact* is to be investigated ; and though we would not, on such a subject, advance our sentiments with confident decision, we think that the *actual amount* of knowledge concerning the Divine existence and perfections, attained by those who never enjoyed the "lively oracles" of inspiration, may be most satisfactorily accounted for, by deriving it from oral tradition ; of which the origin may be traced to immediate communications from heaven, and the progressive deterioration may be referred to a variety of assignable causes.

One of the many points of analogy subsisting between natural and revealed religion, is forcibly stated by the learned Professor in this lecture.

' The most profound philosopher will be the most ready to acknowledge that there are phenomena in nature for which he cannot account, and that divine, whatever be his attainments, hath more arrogance than either knowledge or wisdom, who will not admit that there are many texts of Scripture which he cannot explain.—If God is pleased to address

us in two different languages, neither of which is without its difficulties, we may find considerable assistance in comparing both 'for removing the difficulties of each.' pp. 87, 88.

On the *evidences* of Christianity, there are many observations which happily exemplify Dr. C.'s best manner of reasoning, in which the clearest argumentation is stated in a perspicuous and nervous style. The views he entertained of the just order of theological studies, are fully developed in the first lecture, and deserve the attention of all inquirers into religious truth.

' "It is," he observes, "by far the too general cry, 'Read commentators, systematists, paraphrasts, controvertists, demonstrations, confutations, apologies, and ten thousand other such like;' but I should think the most important advice to be 'Devoutly study the Scriptures themselves, if you would understand their doctrine in singleness of heart.' Get acquainted with the sacred history in all its parts, Jewish, canonical, ecclesiastic. Study the sacred languages, observe the peculiarities of their diction. Attend to the idiom of the Hebrew and of the ancient Greek translation, between which and the style of the New Testament, there is a great affinity. Study the Jewish and ancient customs, polity, laws, ceremonies, institutions, manners, and with the help of some knowledge in natural theology and the philosophy of the human mind, you will have ground to believe, that with the blessing of God, ye shall in a great measure serve as commentators, controvertists, systematists, and in short, every thing to yourselves. Without these helps, you are but bewildered and lost in the chaos of contradictory comments and opposite opinions. On the contrary, overlooking all cavils for a time, pursue the track now pointed out, and as the light from its genuine sources above mentioned breaks in upon you, the objections like the shades of night will vanish of themselves. Many of those objections you will discover to be founded in an ignorance of human nature and of the nature of evidence, *many, in an ignorance of that which is the subject of debate, the genius, the doctrine, the precepts of revelation.*' pp. 99, 101.

We are persuaded that these observations are a true exposition of the origin of scepticism in general, and of a thousand controversies on topics of minor importance. An authority paramount to all others has assigned the same cause,—"Ye do err—not knowing the Scriptures."

The general principles that are advanced in the extract we have now made, are more fully illustrated in the *second* lecture. Commencing with some remarks on the Christian system, it recommends the study of the Scriptures in the first place, and afterwards the occasional consultation of commentaries and systems. The *sufficiency of Scripture* is the basis on which all the reasonings are founded; and we could wish the conviction of this *fact* to be impressively fixed in the minds of theological students, and deeply interwoven in all their habits of investigation. Thus qualified to become the

expositors of truth, their vindication of its authority would result from an intimate acquaintance with its own intrinsic excellence, the harmony of its doctrines, and the purity of its laws. They would not attach the sanctions and characters of revelation to the decisions of men, but discarding the excrescences which are of human origin from the well proportioned system of pure inspiration, they would invariably regard with unsuspecting confidence, the words which are "spirit and life," which alone "make wise unto salvation."

The *third* lecture offers some directions concerning *the examination of the Scriptures*, and the *formation of an abstract of the doctrine of holy writ*. The learned professor recommends *Sincerity, Humility, and Patience*, as indispensably requisite for the successful study of the sacred oracles. The principles on which a compendium of sacred truth should be founded, are stated with perspicuity and candour. On this subject, we could not expect a detail of the Author's own sentiments on many of the controverted topics of divinity: nor indeed is there any thing in the volume before us, from which we could decisively infer his precise views. The design of the lectures is, not so much to teach a student of theology *what* he should find in Scripture, as *how* he should seek; on what *data* his speculations should proceed, and in what manner the results of those speculations should be arranged for the purpose of communication to others. At the conclusion of this lecture, we find an ingenious specimen of biblical criticism, for which we are obliged to the Editor, upon a passage in the epistle to the Hebrews. The *fourth* and *fifth* lectures continue those inquiries which are commenced in the third; and here directions are offered for forming a system of Christian Morality. On the subject of *polemic theology*, Dr. C. directs his pupils how to form just views of the comparative importance of the various controversies by which the religious world has been agitated. What value the learned Principal set upon many of the topics of controversy in modern times, may be ascertained by the following quotation; and though we are far from admitting that all those controversies, to which he alludes, were unimportant, or unintelligible, or merely verbal, we think the passage well deserves the attention of persons, who are disposed to identify Christianity itself with the peculiar sentiments and practices which *they* consider as of infinite consequence.

* As to the numerous controversies which have in former ages made a noise in the church, and are now extinct—it is enough with regard to these, to know what church-history hath recorded concerning their rise, progress, and decline, concerning the quibbles and phrases (for we can rarely call them principles) which have afforded the chief matter of their

altercation. I do not speak in this manner as if all our modern controversies were superior in importance to the ancient. I am far from thinking that the cavils and logomachies of our Supralapsarians and Sublapsarians, Remonstrants and Antiremonstrants of the last age, or of our Seceders both Burgesses and Antiburgesses, Reliefmen, Cameronians, Moravians and Sandemanians, are one jot more intelligible or more edifying than those of the Sabellians, Eutychians, and Nestorians, and Monothelites, and Monophysites, and a thousand other ancient and oriental distinctions.' pp. 223, 224.

The *sixth* and last lecture is, in our opinion, the most interesting of the series on Systematic Theology. Its subjects are, *the method of prosecuting our inquiries in polemic divinity—the use to be made of scholia, paraphrases, and commentaries—the danger of relying on human guidance in matters of religion.* We could willingly make copious extracts from this instructive prelection; the principles of which cannot be too sacredly regarded or too highly appreciated by the student of Divinity. The following remarks, on the importance of knowing the original languages of scripture, shall conclude our review of this part of Dr. C.'s work.

'We do not ascribe infallibility to any translator; and therefore when this term is applied to holy writ, it is of the original only, that it must in strictness be understood.—A long tract of ages is comprehended between the commencement and the conclusion of this revelation, the languages in which it is written are foreign, the country which was the scene of those wonderful exhibitions it contains of divine power and mercy, is remote; and the period in which that whole manifestation was closed, is at the distance of many centuries from the present. Out of these circumstances duly attended to, results the necessity of all those studies we have recommended—Thus are attained those first principles of knowledge, from which an attentive and judicious person will be enabled to draw proper conclusions, and form just opinions for himself. Another way is indeed better adapted to gratify the laziness of the Sciolist who would be thought learned, but cannot bear, even for the sake of learning, to be at the least expence of thought and reflection.' p. 251.

The "Philosophy of Rhetoric" has established Dr. Campbell's celebrity on so permanent a basis, that we entered on the examination of his lectures on *Pulpit Eloquence* with all that decided confidence, which the conviction of a writer's ability and superior judgement naturally inspires. And we are pleased with the opportunity of conferring a very high eulogium on the excellent volumes to which we have now alluded, and which we recommend to all who wish to be more than superficially acquainted with the principles, on which the structure and arrangement of language in the communication of ideas are founded. The reader who is familiarized with that work, will recognize, in various parts of the lectures before us, the same principles sometimes stated in the same phrase—

ology. On a subject so often discussed as the eloquence of the pulpit, we could not expect much originality. The lectures are *twelve* in number; and the mere statement of their topics, for the reason we have just specified, as well as on account of the length to which this article has already extended, must therefore suffice, instead of a more minute analysis.—Lect. I. is on the Importance of the Study and the helps for the attainment of the Art. II. On the Sentiment in Pulpit Discourses. III. On Expression. IV. Pronunciation. V. The Distribution of Discourses into various kinds as addressed to the Understanding, the Imagination, the Passions, and the Will. VI. On the Composition of Lectures. VII. On Explanatory Sermons. VIII. On Method and Unity. IX. On the Style. X. On Controversial Discourses. XI. On Commendatory Discourses, or those addressed to the Imagination. XII. On Pathetic and Persuasive Discourses.

To the student of theology we particularly recommend the author's illustrations of the importance of *Unity of Sentiment*, and simplicity of style and arrangement, in public discourses. Were we requested to assign some of the causes of that defective acquaintance with the *whole* counsel of God, which is almost characteristic of the professors of religion in the present age, we should immediately advert to those glaring violations of Unity, which abound in the discourses of the pulpit. There is a perpetual reiteration of a few topics, perhaps of acknowledged importance, while a variety of other important points are never exhibited for the instruction of an audience. Whatever be the texts which some preachers adopt, their whole system of divinity is comprehended in all the sermons they deliver; and instead of directing the entire force of their arguments and illustrations to elucidate some individual truth, or enforce some particular duty, they endeavour to *exhaust* the text by discussing every subject which may be indirectly connected with it. Auditories, it is true, are very miscellaneous in their composition; and he who addresses himself exclusively to one class, neglects the majority: but the distinct form of an "Application" enables the preacher to maintain the general unity of his discourse inviolate, without incurring the heavy reproach of leaving wholly unimproved an opportunity, perhaps the last, of warning some sinner, or encouraging some penitent.

Most cogently would we enjoin the study of *simplicity*.—This never fails to invest a discourse with the most fascinating attraction. The acquisition of this, is the test of genuine eloquence. Every thing in the style, the gesture, or the delivery of a preacher, which is really *offensive*, may be resolved into a violation of simplicity. The affectation of pathetic

sentiment and languishing delicacy in *some*; the ostentatious and diffuse verbosity of *others*; the "rustic coarseness" and systematic quaintness of a third class, are all opposed to that simplicity which is often most wanting where there is no "godly sincerity." When this is discovered in the language, arrangement, and manner of a minister, it will generally secure an interest and an impression in the hearts of the hearers, because it will lead a man to *say what he feels, and to feel what he says.*

"I seek divine simplicity in him

"Who handles things divine.—"

Art. VII. *Observations on a Journey through Spain and Italy to Naples, and thence to Smyrna and Constantinople*: comprising a Description of the principal places in that Route, and Remarks on the present natural and political State of those Countries. By Robert Semple. 2 vols. 8vo. pp 470, Price 10s. 6d. Baldwin. 1807.

MR. Semple is the most recent traveller in regions to which the access of Englishmen is denied, while their curiosity is forcibly attracted; he travelled in his true character as a native American, a character which would have scarcely availed him, if his education in this island, and his attachment to its interests had been known; and he made his observations with a degree of acuteness and intelligence, which will commonly protect him from the charge of plagiarism, while it preserves his readers from the calamity of yawning or falling asleep. He pays very little attention to antiquities or the fine arts, probably from possessing very little knowledge of either; but he has a reasonable share of observation and thought, and his manner of narrating adventures, and describing customs and scenery, affords a lively picture of the realities that would be likely to occur to any rapid and superficial visitor. His carefulness to recount the entertainment, he met with at every Portuguese *venta*, Spanish *posada*, and Italian *albergo*, is possibly rather excessive; but it tends to confirm the belief, that he faithfully transcribes every impression that was formed upon his mind, and makes over to us his whole stock of experience. And indeed, after we have enjoyed a slight taste of the amusement he obtained at one scene, or the rapture he felt at another, it is unreasonable to claim an entire exemption from the adversities of his fortune, and to complain that he wearies us a little with recording a sleepless night, or disgusts us a little with reiterated accounts of execrable suppers. The gross errors which we suppose him to hold on religious subjects, are not made so prominent as to be dangerous to youth, or offensive to mature age.

Mr. Semple's journey properly commences at Lisbon, the approach to which city is described with a liveliness, that we have already mentioned as characteristic of his work.

‘On approaching the shore, the Englishman begins to observe something of novelty. Heavy fishing-boats with large lateen sails plunge through a rough sea, and outstrip the packet. If they come near enough, his attention is drawn toward the mariners, whose dark complexions, meagre countenances, and ragged dress, immediately announce a different race of men from those of the same occupation whom he has just left. We fire a gun, and one of them tacks towards us to put a pilot on board: As the sea is rough, this is a matter of some difficulty, and we are struck with the noise and vociferation of the people in the bark, who all, from the steersman down to the youngest boy, give directions how it is to be done. At length our pilot seizes a rope and drags himself upon deck. He is ragged and meagre, but not badly made; and in place of boots, he has two wisps of straw wrapped round his legs. He seems perfectly conscious however of the dignity of his character, and that he is a man of some weight in society. He gives his orders with precision, and to shew his consequence reprimands without cause the sailor at the helm, who in return, asks him where he bought his boots. The tide and wind both favouring us, however, we sail fastly up the gulph of the Tagus, and after being visited by the health-boat, anchor the same evening off Lisbon.’ pp. 2—4.

Speaking of the aqueduct near Lisbon, Mr. S. supposes that it was erected nearly at the same time with that at Rio de Janeiro, and that one might serve as a model for the other; forgetting probably, that the South American edifice consists of two tiers of arches, while the Portuguese is celebrated for its single ones. He mentions the windmills of these countries “being little, round, sturdy fellows, of about ten or twelve feet in height,” to shew that the Woeful Knight's mistake is *somewhat* less marvellous than it would seem to an Englishman.

Mr. S. observes among the peasantry, a number of particulars referable to an Iberian origin.

‘Instead of hats they frequently wear caps or bonnets; the ancient plaid, too warm to be carried in this climate as a cloak, is converted into a party-coloured sash, which they wear round the middle, and in which they uniformly carry a dirk or long knife; and their favourite instrument of music is the bagpipe, adorned with ribbons, exactly similar to that used in the highlands of Scotland. To the sound of this very ancient instrument, two or three of them together dance a kind of reel, or if the tune be slow and solemn, the piper walks backward and forward amidst a silent and attentive crowd. In their lively dances they raise their hands above the head and keep time with their castanets. The Scottish highlanders observe exactly the same practice, and I am fully persuaded that their strong snapping of the fingers is in imitation of the sound of the castanet.’ pp. 17, 18.

In connection with several other points of diversity between the Spanish and the Portuguese, Mr. S. mentions the following.

‘The roads in Portugal are in a most neglected state, whilst in Spain, no sooner have we passed the frontiers than we see them excellent from Badajoz to Madrid. The Portuguese do not scruple to avow their reason for thus not merely abandoning their roads toward Spain, but absolutely leading them over the most difficult and rocky ground; “We do not wish,” say they, “to make a road to Lisbon for the Spaniards.” The Spaniards, on the contrary, construct excellent roads, in all directions from their metropolis to the frontiers, and even toward France. In the same spirit the Spaniards affect no concealment with respect to their fortifications and harbours. Any person may obtain at Madrid excellent plans of Cadiz, Ferrol, Barcelona, &c. published by the government, and greatly superior in accuracy to those executed in other countries.’ pp. 55, 56.

The time is probably coming, when the Portuguese may very safely have good roads.

Mr. S. proceeded from Lisbon to Madrid through Badajoz, and he describes the road and adjacent prospects with much vivacity. He thus represents the Kensington gardens, or Thuilleries, of Spain.

‘It is on the Prado that the stranger may study with advantage the dress, the air, and the gait of the Spaniards; for then all pass in review before him, from the prince to the beggar. The nobleman alights from his carriage, and saunters among the throng, seemingly careless about his fine dress, and the ornaments at his button-hole, although nobody glances at them so often as himself; the citizen dresses in the mode general throughout Europe thirty years ago; whilst the lower classes that venture on the Prado, still wear their cloaths thrown over the shoulder, and thus preserve the last reliques of the ancient toga. All the men wear large cocked hats, and all smoke cigars; for this latter purpose boys run up and down the Prado with a kind of slow torch, which burns without flaming, and serves to light the cigars. In opposition to them, water-carriers, with their porous, earthen vases and goblets vend the cool water of the neighbouring fountains; and the various cries of fire, fire, and fresh water, water, are heard above the buzz of the mingled crowd.’ pp. 60, 61.

The bull-fights are said to be abolished by the present king.

‘Humanity was the motive alledged for this suppression; but it is said to have been occasioned by the people’s loudly expressing their dissatisfaction at some orders given by him relative to the management of a fight where he was present. The murmur was called a mutiny: Despotism was alarmed; and either to shew his power or his fears, the king at once forbade this favourite diversion of a great people.’ pp. 74, 75.

We could wish almost for any motive, that might ensure the suppression of similar barbarities in England. On visiting the tower of Segovia, celebrated as the state prison of Spain

and still more as the prison of the renowned Gil Blas de Santillane, our traveller deems it "strange, upon reflection, that a known fiction should add to the interest of such a place;" it is strange enough that he should have written this 'upon reflection.'

After this excursion to Toledo, the author takes us with him from Madrid to Cadiz and Algeciras. In the course of this journey, a battle royal had nearly ensued, on the encounter of himself and his guide with two robbers, whose bloody intentions were defeated by an effort of consummate generalship on the part of Mr. Semple. Such an event gives the traveller consequence with his reader, and is therefore very laudably introduced; in another book of Mr. Semple's, we remember the insertion of a scene on Table Mountain, which is equally picturesque and well imagined. The concluding pages of the first volume are rendered interesting by a description of the consequences of the battle off Trafalgar, which had been fought, as we are told, immediately preceding Mr. Semple's arrival at Cadiz.

'There a large vessel bilged and lying broadside upon the rocks, a second stranded, with all her masts gone, and a groupe of others which seemed to have escaped as by a miracle, after being so shattered by the British cannon; all this possessed something of the terrible. But in Cadiz, the consequences, though equally apparent, were of a far different nature. Ten days after the battle they were still employed in bringing ashore the wounded, and spectacles were hourly displayed at the wharfs and through the streets sufficient to shock every heart not yet hardened to scenes of blood and human sufferings. When by the carelessness of the boatmen, and the surging of the sea, the boats struck against the stone piers, a horrid cry which pierced the soul arose from the mangled wretches on board. Many of the Spanish gentry assisted in bringing them ashore, with symptoms of much compassion; yet as they were finely dressed, it had something of the appearance of ostentation, if there could be ostentation at such a moment. It need not be doubted that an Englishman lent a willing hand to bear them up the steps to their litters; yet the slightest false step made them shriek out, and I even yet shudder at the remembrance of the sound. On the tops of the pier the scene was affecting. The wounded were carrying away to the hospitals in every shape of human misery, whilst crowds of Spaniards either assisted or looked on with signs of horror. Meanwhile their companions who had escaped unhurt, walked up and down with folded arms and downcast eyes, whilst women sat upon heaps of arms broken furniture, and baggage, with their heads bent between their knees. I had no inclination to follow the litters of the wounded; yet I learned that every hospital in Cadiz was already full, and that convents and churches were forced to be appropriated to the reception of the remainder. If leaving the harbour I passed through the town to the point, I still beheld the terrible effects of the battle. As far as the eye could reach, the sandy side of the Isthmus, bordering on the Atlantic, was covered with masts

and yards, the wrecks of ships, and here and there the bodies of the dead.' pp. 154—156.

The different demeanour of the two vanquished nations is thus depicted.

'The Spaniard, more than usually grave and sedate, plunged into a profound melancholy, seemed to struggle with himself whether he should seek within his soul fresh resources against unwilling enemies, or turn his rage against his perfidious allies. The French, on the contrary, were now beginning to mingle threats and indecent oaths with those occasional fits of melancholy, which repeated and repeated proofs of defeat still continued to press upon them, as it were, in spite of their endeavours to the contrary. Not one of them but would tell you, that if every ship had fought like his, the English would have been utterly defeated. Contiguous to my small apartment at the posada was a hall, where a party of five and twenty or thirty French soldiers were assembled every day at an early hour to dinner. The commencement of their meeting was generally silent; but as the repast went on, and the wine passed round, they grew loud in discourse and boastings. One had slain five Englishmen with his own hand; another seven, and some could not even tell how many they had rid the world of. One more modest than the rest, had only killed three; but how did this happen? An English vessel was preparing to board the ship in which he was. "A l'abordage" was the universal cry of the French. Meanwhile an unfortunate Englishman appeared ready to leap on board, when the ships were almost locked together; this hero brought him down like a crow. A second took his place, and shared the same fate. Strange as it may appear to wondering posterity, a third succeeded, and was immediately sent to follow his companions into the profound abyss. "After this," cried he, with a loud oath, "no more of them shewed themselves there." "Non, non," exclaimed his comrades: *après cela ils ne s'y sont plus montrés*;" and immediately ten of them began to talk at once.' pp. 157—159.

Mr. S. describes Algeçiras, where he resided two months, with some minuteness, estimates the utility of the gun-boats, and sketches the distinguishing traits of the Spanish character. From Algeçiras he sailed to Leghorn, whence he proceeded through Sienna to Rome and Naples. Having visited St. Peter's, and ascended Vesuvius, admired the charms of the country, and deplored the corruption and degradation of its inhabitants, he sails to Messina, under the pretext of going to Zante. He mentions several natural occurrences, tending to illustrate the character of the Italians, the manners of their Gallican masters, and the anxious intercourse which they maintain under the restraint, and the protection, of military despotism.

The remainder of Mr. Semple's journey, though it includes an amusing sketch of oriental manners, requires very little attention from us; as we had occasion so lately, in reviewing Mr. Thornton's work, (p. 762.) to bring the Turkish and Greek characters under particular notice. On this and

the correlative topics, however, our traveller has introduced a number of spirited and sensible remarks.

It may be worth while to mention, that "the first part of the English tune of God save the King is very popular with the Greeks at Smyrna; but the second is either beyond their abilities, or not suited to their taste. It is said, indeed, that they seldom retain the second part of any European tune."

There are two suggestions, in respect of politics, which have some claims to consideration;—the desirableness of securing a settlement on the coast of Barbary,—and the importance of a commanding station in the Greek islands, or more particularly the occupation of Candia.

Art. VIII. *A Confutation of Atheism, from the Laws and Constitution of the Heavenly Bodies*: In Four Discourses preached before the University of Cambridge. With an Introduction, Notes, and an Appendix. By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy, and Experimental Philosophy. 8vo. pp. 157. Price 4s. bds. Lunn. 1807.

IT is of some importance, we think, to protest *in limine* against the admission of a common, but pernicious remark—that no man is in reality an Atheist. The origin of this sentiment is evident; like the vulgar assertion that all suicides are insane, it arises from a reluctance to acknowledge the lapsed and degraded state of our moral nature. The tendency also of the sentiment is plain; for a Confutation of Atheism would then be as ridiculous, as a sober attempt to prove that there never was such a man as Robinson Crusoe, or to demonstrate the non-existence of Fairies. The falsity of such a sentiment is not less manifest; the serious avowals and defences of Atheism by many individuals are unquestionable evidence, for here there is no temptation to hypocrisy; we cannot conceive that a man should accuse himself of maintaining an opinion which the world abhors as infamous, and he despises as absurd. If the existence of atheists, indeed, depended upon the consistency of atheism with the principles of reason and sound philosophy, there would be strong grounds for denying it: but, unfortunately, it depends upon the state rather of the heart, than of the understanding; and accordingly it has been seen, that as long as wise and good men have declared, "The heart is deceitful above all things and *desperately wicked*," so long have there been found "Fools, who say *in their heart there is no God*."

The greatest difficulty which occurs to a judicious opponent of Atheistic principles, is to choose the ground on which he will contend. The numerous striking marks of design in the universe leave much room for selection; and though we

believe it absolutely impossible for any man of common sense to fix upon an object the argument from which will not be decisive, yet since some admit of a more copious induction of marks of intelligence, or furnish them more palpably, than others, and a single example well chosen is as conclusive as a hundred, it is the more desirable that caution and judgement be exercised in the choice. The science of Astronomy, we think, does not generally supply the best topics, for this discussion; the appearances, magnitudes, distances, and motions, of the heavenly bodies, while they excite the admiration of every beholder, and fill the devout mind with rapture, are still scanned too vaguely, or too superficially known, by all except *professional* observers, to be resorted to in a course of argumentation which ought to be levelled to every understanding. For our own parts, we would rather, in this great question, take our stand with an eye, or an ear, the proboscis of an elephant, or the palpi of an insect, than rest it upon the solar system, though so magnificent a scene of the Divine operations. But as some continental philosophers of the greatest eminence have defended their Atheistical speculations by an appeal to the constitution of the celestial bodies, and especially to the great law which appears to bind together indissolubly the several parts of the planetary system, it became desirable, that some other philosopher, with a profound knowledge of the mathematical theory of physical astronomy, and a due aversion from atheistic tenets, should oppose them in a field of argument where but few are able to contend.

Professor Vince has already signalized himself, as our readers are aware*, in this momentous contest: and the present volume, though not altogether so free from objection as the essay we formerly noticed, is still highly deserving of public attention. Beside the four sermons which constitute the principal part of the volume, there is an Introduction which exhibits a short and familiar view of the chief astronomical facts and doctrines, and an Appendix containing some remarks on "An Apology for the Life Writings of David Hume, Esq." This Introduction might have been omitted without any material injury to the work; for it is not very likely to fall into the hands of any persons, who do not already know as much of astronomy as it would teach them. The Appendix also might very well have been dispensed with; for, the reputation of Mr. Hume as a moral philosopher has been long on the wane; and his irreligious writings have received

* Ecl. Rev. vol. iii. p. 663.

their "quietus" from the "bare bodkins" of Beattie, Campbell, and Horne. Our attention therefore will be confined to the truths and the deductions contained in the sermons and notes; and these we shall endeavour to present in a connected view, without altogether adopting the arrangement of the author, or always employing his language.

If it were admitted that matter had existed eternally, it would not thence follow that the world could have existed in its present form, position, and other circumstances, from all eternity: for matter is in itself perfectly indifferent to any state, whether of shape, quiescence, or motion, and must therefore enter its present state, whatever it be, by a determination; the present state cannot be its own determiner, because the determination must be antecedent to the existence of this state; and if we say it may be determined by the preceding state, that state must in like manner have an antecedent determiner: so that we must go back *ad infinitum* without tracing any adequate cause of determination, unless we have recourse to something *ab extra* with regard to the material world. And this determiner must manifestly have an infinite knowledge of all possible combinations, and an unlimited choice as well as power to adopt any combination, and assign its existence to any point of time or space. Mr. Vince, however, without pushing his reasons quite to the same extent, proceeds thus:

"If we saw a body moving in a straight line, and continue to move on uniformly without the least interruption; and if it were asserted that this body has so moved from all eternity, it might not perhaps be easy to prove the contrary, it being an axiom in philosophy, that a body will continue so to move, till some external cause act upon it. But if we saw this body, instead of moving on uniformly in a straight line, continually deviate from its rectilinear path, we should infer that there is a *power* external to the body, which acting upon it was the cause of this *deviation* of motion. And if we farther perceived that this law was such, as would best preserve the system of bodies directed by it, from falling into ruin, we should finally determine, that to power and design, there was also joined *consummate wisdom*: that is, in fact, we should conclude that there was a Supreme Intelligent Director of all these bodies."

Now, let it be inquired whether the law by which the projectile and gravitating forces are adjusted to produce together a certain effect, does not evince design and beneficence; and the execution of that law, power. By means of the projectile force, the planets have communicated to them very great velocities in a rectilinear direction; and these directions are changed, by an attraction which varies inversely as the squares of the distances of the bodies mutually attracted. And here it may be observed that, out of an in-

finite number of possible laws of gravitation, those which were admissible for the purpose of supporting the heavenly motions lay within very narrow limits; and that, among the admissible laws, the one which actually prevails is the most beneficial, and the only one in which the permanency of the system is secured. Among the laws that might have regulated the attraction, all in direct ratios of any power of the distance, and all reciprocal ratios, except what lie beneath the cube of the distance, are excluded, on account of the danger from perturbing forces: while, according to the law of attraction actually selected, the apsides of all the planetary orbits are *quiescent*, a circumstance which secures the invariability of the year; and the irregularities of the system, instead of being permanently increasing ones, are merely periodical or oscillating ones, which *never go beyond certain limits*. Yet, there are an infinite number of ways in which this might *not* happen; so that our author is perfectly justified in making the following inference:

"If an indefinite number of needles were dropped upon a hard polished plane, would a man commit himself upon the most trifling event possible, upon the ground that they would all rest upon their points? And yet they who contend that the material world was a work of chance, act no less irrationally, than a man who would so commit himself."

The following remarks are calculated to astonish, as well as to convince.

"The *motions* of the heavenly bodies afford the most obvious instance of *unlimited power*, whether we consider its exertion in the original production of these motions, or in controlling them. The utmost effort of human power is, to throw a pound weight a few yards. The earth every day moves above a million and a half of miles; and considering at the same time its vast magnitude, without entering into any calculation, it is evident that the power necessary to produce such a motion, exceeds the limits of the imagination. In Jupiter and Saturn, the requisite power is vastly greater."

The planets going round all in the same direction, and all nearly in the same plane, induced Buffon to assert that they had all been shivered from the sun by the same stroke of a comet, and by that stroke projected into their projected orbits. But, (beside *assuming* a motion in the comet) this attributes to chance a singular concurrence of velocity and direction; since one and only one velocity, combined with only one direction, will produce a motion in a circle; and a velocity and a direction but slightly different from these, will produce a motion in an orbit differing but little from a circle, like the planetary orbits. Besides, if the planets had been thus struck from the sun, they must have returned to the sun again once in every revolution: for, as M. Vince justly observes,

“ According to the existing law of gravitation a body *must* return to the place from which it was projected. All the bodies in the system, therefore, the cometary as well as the planetary, must have been formed and begun their motions *in* their orbits. The primary and its secondary could not therefore have come accidentally near each other, and continued their motions together, as now regulated. The formation of the satellite and the adjustment of its motion, must have been cotemporary; effects which are out of the power of all accidental causes; and which alone prove, that the system could not have been a work of chance.”

The sun considered as a source of light and heat, is the only body of the kind in the system; and it is placed in the best possible situation to communicate light and heat to the other bodies connected with it. Now, let it be recollected that those other bodies in the system amount to some hundreds; and then considered whether any thing less than Supreme intelligence could have so directed, that all the matter proper to constitute a luminous and hot body should meet and form a single body out of hundreds, while that body should be of such a magnitude as to be a centre of revolution to the other bodies, according to the adopted law of gravitation? Let it farther be considered that light and heat are *distinct* qualities, having no necessary connection, as they are found to exist separately; and then let it be asked whether it be a matter of mere chance, that they should be connected, or that the faculty of exciting them both should emanate from the same body, and that body be situated just where the most skilful designer would have placed it for the benefit of the system?

Similarity of effects in bodies totally unconnected, and where the circumstances might have been varied an indefinite number of ways, affords a proof of design not justly to be questioned. In this view the following passage deserves attention.

“ The general system, and the particular system thus concluded in it, are all under the direction of the same laws. All the planets are opaque bodies, and the central body luminous, dispensing thereby to each body a greater uniformity of light and heat. Each body, so far as observations have been able to discover, revolves about an axis, and that axis is inclined to the plane of its orbit; by which provision is made for day and night, and also for a regular return of seasons. The phenomena of several of the planets, shew that they have an atmosphere of the same nature as that of the earth. All the planets move in the *same* direction. The periodic time of the moon about the earth, is exactly equal to the time of her rotation about her axis. Observations have also discovered, that the same circumstance takes place in all the satellites of Jupiter, and in one, at least, of Saturn.”

With regard to the *form* of the planets, there is a circumstance which argues selection in the preference of one, out of two figures: for, with the same time of rotation, the body may

assume *two* figures; one nearly a sphere, the other differing but little from a flat circular disc. Thus, in the case of our earth, the two spheroids that would comport with the same time of rotation, have their axis in the respective ratios of 229 to 230, and of 1 to 680: the former is the ratio really existing. And in like manner with respect to all the planets, that ratio is found to obtain which is most compatible with utility, convenience, and the comfort of inhabitants. Again, with regard to the position of the axis of rotation, there are marks of selection, and selection obviously beneficial. For example, in the case of the earth it is demonstrable, that, on account of the real position of its axis with regard to the ecliptic, the inhabitants of those parts of the globe that have most need of the sun's heat, have more of it in the compass of the year, than if the sun moved continually in the equator; while those who live in the *torrid* zone have by the same means *less* solar heat than they would have, if the earth had not kept such an oblique position. Arguments of a similar nature, *mutatis mutandis*, may be applied to the other planets.

There are likewise many marks of design in the constitution of the moon and satellites: such, as the prevention of a flux and reflux of waters (by the coincidence of the times of rotation and of revolution), which on account of the nearness of the primary would have been detrimental; the coincidence of the nodes of the moon's equator, and the nodes of the moon's orbit, though both are in motion *from different causes*, &c. But instead of dilating upon these particulars, we shall lay before the reader one more extract, concerning the rings of Saturn; since these rings have often been selected by atheistical writers, as evincing either defect or decay.

"If you admit gravitation and a gradual formation, it follows to a demonstration, that, during the formation of the rings, there must have been some external power supporting them; for, in their unfinished state, they could not have been sustained. Besides gravitation alone could not have produced bodies of that figure. In short, give existence to matter; give it gravitation; give it motion; give it whatever powers you please, and you may defy infidelity to give any account how the rings could possibly have been formed. Material agency is here altogether out of the question. Another circumstance to be considered is the rotation of the rings. To produce this, the force applied must act *in* the plane of the rings, but a single force acting thus, would have disturbed their position, and carried them up to the planet. There must have been impressed equal and opposite forces, at equal distances on each side of the center, in order to give them rotation without altering their position. Such a complication of adjustments carries evidence of design, which no sophistry can weaken. It has been also discovered by observation, that the rings are not of a regular figure. Now it has been lately shewn by a celebrated mathematician, that these rings are retained in their situations, by their rotations, in conjunction with their gravitation; that if their figures had

been regular, they could not have preserved their positions, but must have fallen upon the planet, and that it is altogether owing to these irregularities that they are supported in their proper situations. In the other bodies, regularity of figure tends to prevent any irregularity of motion, which might otherwise arise; but here irregularity becomes necessary for the preservation of this part of the system, and accordingly *irregularity* is found to exist. And is it not a very striking instance of unerring wisdom, to have departed from regularity in that particular case where it became necessary? What ignorance might have deemed a defect, science (to its honour) has demonstrated to be perfection itself. A farther instance of adjustment is, that of the indefinite number of situations in which the rings might have been placed, their planes should exactly coincide with the equator of Saturn, a position which can *never be disturbed* by the action of the planet. It was also necessary that the rings should be carried along with the planet. This required a corresponding adjustment of velocity and direction, and these are independent effects; they might, or they might not, have existed, after the formation of the rings; and they might have been indefinitely varied: we find them, however, accurately adjusted to the requisite circumstances. If we therefore consider the powers necessary for the formation of the rings, with the various and nice adjustments of velocities and forces, requisite to render their situations permanent, it puts to silence all arguments for a chance-production; and directs us to look for the cause in Him, "who spoke, and they were made; who commanded and they were created."

The preceding are among the most cogent proofs adduced by Professor Vince, of a Supreme intellectual agency manifested in its three principal operations of choosing, determining, and regulating; and of this agency being combined with the utmost beneficence, in causing all to be subservient to the created inhabitants of the system. These, it must be confessed, with regard to the Deity, "Are only parts of His ways:" but we should regard it as a subject of praise for his goodness, that man, placed as he is, with his limited faculties, upon so small a spot of so vast an universe, should be enabled to extend his view so far around him, and permitted to trace so many striking marks of stupendous power, wisdom, and beneficence. And is it not truly extraordinary that after all this, when we are surrounded and dazzled on every side with the works and indications of this Intelligence, when "The Heavens declare the glory of God, and the firmament sheweth His handy-works;" that after all this, we may still complain with the poet,

"Yet wand'ring *off*, with brute unconscious gaze,
Man marks not HIM, marks not the mighty hand
That, ever busy, wheels the silent spheres!"

Having entered thus fully into the detail of what is most important in Mr. Vince's work, as an attack upon atheism grounded on the facts and doctrines of astronomy, it remains

that we add a few strictures on the essays, considering them as sermons. And we are very sorry to say that, in this point of view, they are extremely faulty: the style is often very inelegant and awkward, the train of argument which the author intends to pursue is frequently inexplicable, and the sentences are thrown together as if by chance. The particulars that we have endeavoured to connect regularly in this article, are scattered through the whole of the Professor's volume, and derive no aid whatever from logical arrangement, or from that distinct perception of the strong and the weak parts of a general argument, which enables an author to *flank* one by another, (if we may borrow a term from fortification), and make the whole impregnable.

We are not so unreasonable as to expect a full statement of Christian doctrines, consolations, and hopes, in a confutation of atheism; yet we should have imagined that when a clergyman thought fit to exhort his hearers to "*set their affections on things above*," he would have exemplified the injunction in terms somewhat different from these: "If from extending our views by glasses, the mind receives such an accession of knowledge and pleasure, what may not be expected, when it shall be admitted to a nearer view of *all the glorious bodies in the universe, and see THEM as they are!*"

Art. IX. *Affection, with other Poems*. By Henry Smithers, of the Adelphi. royal 8vo. pp. xv. 210. Price 1*l.* 1*s.* bds. Miller. 1807.

THE term, Affection, according to Mr. Smithers's very extensive application of it, includes nearly all the benevolent affections; it would consequently intitle him to include, in apparent pursuance of his legitimate purpose, almost every subject that occupies the human mind. The conjugal, parental, filial, fraternal, patriotic, philanthropic, and devotional feelings, the attachment to animals and places, the instincts of irrational creatures, the manifestations of Divine Beneficence, are all laid under contribution to supply the necessities of his Muse. If he has not therefore produced a very interesting poem, he has certainly deprived the reader of all pretence for blaming the narrowness of his views, or lamenting the infertility of his subject. But there are some other accounts, on which it seems probable that the poem will be charged with insipidity. It is possible to tolerate a species of composition which employs the understanding, though it should fail to enchant the fancy with visions, or kindle the heart with enthusiasm. Several didactic poets therefore have obtained endurance and even applause from the public, with a very minute portion of poetic genius; their reputation is of a kind which any sensible and cultivated man, with a good

ear, and sufficient assiduity, may acquire, as it is founded on the delicacy of the language, and the melody of the versification, in which their sentiments have been delivered; it would be as difficult to discover a vernacular phrase, or a bad couplet, in their writings, as a sublime thought. A deficiency in both these substitutionary qualities, especially the latter, a deficiency which is the more conspicuous, as the jingle of rhyme has not been introduced to divert the attention from observing it, will deprive this poem of its principal chance of success, and will tend to depreciate the author's qualifications below their actual value. Another defect is, the hasty and trivial manner of noticing the numerous subjects,—a manner which often seems more like recording, than describing them; and where the author does pay them more respect, it is to declaim, not to delineate. A further disadvantage is, the vagueness of the object to which the poet's and the reader's attention is directed; neither the one nor the other seems to possess a distinct notion of what is meant by 'Affection.' The word is doubtless applied very often in such an indefinite sense as Mr. S. appears to give it; and it might be difficult to express that general system of complacent and benevolent feelings whether instinctive or acquired, which forms the cohesive principle of the whole animated world, by any single word less liable to exception. But this consideration, if it be admitted to excuse, cannot abate the impropriety; which appears so striking at the very commencement of the Poem, that we scarcely know how to bespeak the reader's candour in its behalf, especially as we are not sure of being permitted to plead, in this case, that it is unreasonable to expect a good poet to be also a good logician.

'Is there a passion of the human mind,
That lifts to rapture, or that sinks to woe,
Which more inspires the muses' harmonies,
Than sweet Affection? Plant imperishable,' &c. p. 1.

Affection, whether in the colloquial, or the philosophical sense, is not a passion. Perhaps we may not have a better time to notice the following very odd expression; "the sexual affection—whence *arises* the conjugal, paternal, (parental?) filial and fraternal;" the two latter existing in a different subject, have no proper connexion with the first.

The diversified kinds of Affection already mentioned, except that which relates to the Deity, form the subject of the first book. We shall extract one paragraph, as a specimen of the kind of verse into which the author has cast his disquisitions.

'Time, as thou tak'st thy circuit to destroy
The stately palace or the lofty dome,
Spare, spare yon ancient cross,—if it must fall,

Oh, let it fall the last beneath thy stroke !
 To conjugal affection dear, it stands
 A proud memento to each married pair.
 When Henry, influenc'd by mistaken zeal,
 Summon'd his warriors to the holy land,
 Eleanor, high in virtue as in birth,
 By perils unappall'd, follow'd her lord
 Where'er the battle raged. Her Edward pierced
 By poison'd weapon, felt the rankling wound
 Baffling all aid—one only hope was left—
 Those lips, on which enamour'd he had hung,
 With unremitting constancy applied,
 Drew from the venom'd heart its deadly power,
 Saved a loved life, and more endear'd her own.' p. 22.

There are several indications in this poem, that the author describes from experience; and these consist, not so much in the fervent and animating spirit, as in the plain detail, of his descriptions. We deem the following advice of high importance, and no slight testimonial to his domestic character.

'Nor disregard, ye parents, when I say
 If you would see your race around you blest;
 Welcome with open arms each loved return,
 And climb about you with sincere embrace,
 From tried experience, I advise you well,
 Make home delightful; and your cheerful hearth
 The scene of all your best, your richest joys;
 With books well suited to the several tastes
 To entertain, and cultivate the mind:
 Nor think it takes from manly dignity
 To join your offspring in each varied sport
 Of childhood or of youth; so shall you find
 Affection grow, progressive with their years.' pp. 28, 29.

It would be unjust to withhold our commendation from the amiable morality which Mr. S. generally inculcates; we have been much pleased with his warm encomium on domestic enjoyments, and his reprobation of the crime of seduction. We think he should also have adverted to the seduction of married women, as a crime of still deeper iniquity; he should have represented every intentional encroachment on the wedded heart, as in itself, according to the maxims of Christian purity, essentially criminal, whether or not it proceeds to a transgression which is recognized by human codes. He might have given variety and novelty to this part of his work, by delineating such a character (of which we are afraid an extensive acquaintance with the world would furnish existing resemblances) as the "Pupil of Pleasure," treacherously intent on rivalling or supplanting the marital ascend-

ancy, by the artful exhibition of his own superior merit, by dexterous flatteries, by secretly lending the "Heloise" enriched with MS. notes, and affecting the delicacy of a Platonic attachment. To expose such a character to general hatred, is a service which would seem to have been exacted of Mr. Smithers by the nature of his plan; it would have come with peculiar dignity from one who displays so many appearances of taste and feeling, and with peculiar propriety from one who writes in so edifying a strain on the subject of Redemption.

The second part of the Poem considers Affection as displayed by the Deity, in Creation, Providence, and Redemption: it is needless to remark the particular impropriety of the term in this connexion. The author's poetical abilities appear to have been improved by exercise; several passages in this book are very neatly turned, of which we add an elegant specimen.

'The hours their blessings give: Lo, morning comes
Fragrant with freshness; then the rising sun
Rouses the senses, animates the soul,
And wakes the world to vigour; when his rays
Dart their meridian heat, O then how sweet
To seek the coolness and solemnity
Of some embower'd wood, some calm retreat!
Till his descending beams array the west
And welcome Evening in; hour of delight,
Whether enjoy'd 'mid social sympathies,
Or on the margin of some winding stream,
The solitary wanderer silent roves
Contemplative.'—p. 52.

We could have pardoned Mr. S. for celebrating the efficacy of tragical representations at the theatre in "rousing the conscience of the guilty soul," if he had inserted among his copious notes a single *example* of that efficacy. But we do not see how he could have atoned for the following lines, supposing their obvious import to be that which he intended to convey.

'Not to the narrow bounds of sect confined,
Religion, like the high meridian sun,
Sheds its bless'd influence and consoling power
Through every region, and o'er every clime;
But shines with most serene and cheering ray
Where Christ is known, and the one God adored.' p. 61.

There are several symptoms of careless revision, though the metre is generally correct; the following lines are the principal.

'And sing their hallelujahs!—Ecstatic thought!'—p. 72.

'Shall hail the blessing—From Judah's throne'—p. 63.

'Come fraught with blessings : Stranger to care'—p. 20.

'That feeds and tends thee ; alive to shame,'—p. 7.

'Saturate with odours ; echoes the lute,'—p. 48.

A few grammatical oversights might also be mentioned. A remarkable instance of sober deliberate extravagance, occurs in the notice of Lee Boo's departure from Pelew :

'How swell'd the surges with the briny tears !' p. 8.

Of the smaller pieces, very little needs be said ; the versified tale of Theodosius and Constantia seems to indicate that Mr. S. would have succeeded better with his principal poem, if he had attempted it in rhyme. One article is, a complimentary note sent to a lady, since deceased, which is remarkable for three things : 1, that it confounds " thou " and " you ; " 2, that, being simple prose, it is inserted as one of the " other poems ; " 3, that the gift which it accompanied was, not a single copy, as is customary, but a whole " edition of Rogers's Pleasures of Memory, neatly bound in white calf ! "

The Notes, consisting chiefly of extracts from various popular authors in prose and verse, form somewhat more than half the work. Five engravings, of uncommon beauty, by Schiavonetti, one from Guido, the others from Masquerier, contribute to the splendour of the volume, which is printed by Bensley.

Art. X. *Observations on the Nature and Cure of Gout ; on Nodes of the Joints ; and on the Influence of certain Articles of Diet, in Gout, Rheumatism, and Gravel.* By James Parkinson, Hoxton, 8vo. pp. 182. Price 5s. bds. Symonds.

NO disorder probably has occasioned more ill-temper than the gout, notwithstanding its supposed connection with the sanguine temperament, good-fellow-ship, and convivial enjoyments. Medical men, ever since the time of Hippocrates, have anxiously investigated the nature of this disease ; but their exertions have obtained very little success. The anguish of the arthritic is certainly not very favourable to the due estimation of the claims, which their zeal, however unavailing, has upon him : his contortions betray the inefficacy of medicine, his impatience and disappointment reproach it ; the faculty is reviled, the science is depreciated, and the gout is anathematized as the *opprobrium medicorum*. Physicians, on the other hand, have retaliated ; excusing their ill success by their ignorance of the true nature and cause of the disease, and palliating that ignorance by reciting the fruitless inquiries and discussions of their predecessors for so many centuries, they have at the same time charged the whole mischief at once upon the patient, ascribing his torments to in-

dulgent ease, or luxurious excess, and persuading him to the adoption of an abstemious regimen, as the only method of relief. The customary want of resolution to persist in a daily conflict with inveterate habits and predominating appetites, furnishes the patient, of course, with new twitches and invectives, and the physician with new reproofs and exhortations. The natural imbecility of reason, in such a conflict, requires, however, some stronger reinforcement than a conviction that the adviser knows nothing of the source of the malady, or a discovery that, while the formation, collection, and discharge of gouty matter, are frequently mentioned and canvassed, the nature of this matter remains entirely occult, and its very existence is disputed and unproved.

To manifest the existence, and ascertain the nature of this matter, is the object of Mr. Parkinson's publication, which peculiarly demands our attention, not only from the subject, but from the sensible manner in which the author has conducted and developed his inquiries. A sufferer himself from arthritic affection, and enabled in the course of extensive professional practice to accumulate facts, he was also well qualified, by a familiarity with physiological and chemical studies, to deduce theoretical results; his work therefore combines, in a very pleasing degree, the reasonings of science upon the nature of this disease, with the dictates of experience for its cure. A brief sketch of his opinions we shall now lay before the reader.

Having witnessed the beneficial effects of the caustic alkali, in a case of gout, and having carefully attended to the discoveries of Scheele, and the complete analysis of arthritic concretions by Dr. Wollaston, Mr. Parkinson is induced to submit the following, as the proximate cause of gout:—
“A peculiar saline acrimony existing in the blood, in such a proportion, as to irritate, and excite to morbid action, the minute terminations of the arteries, in certain parts of the body.”

When we observe, says he, in a person who has been long subject to this disease, a prodigious quantity of matter separated from the system, forming many of the smaller joints into white, and apparently cretaceous nodules, we are naturally led to the opinion, that the blood must have been preternaturally charged with this matter, or with the principles of which it is formed; and Dr. Wollaston having clearly ascertained that the matter of these concretions is the urate of soda, Mr. Parkinson infers, that, in similar cases of gout, the urate of soda, or a peculiar saline acrimony favourable to the formation of the uric acid, is present in the system.

The origin of this morbid acrimony, he imputes to the weakened state of the stomach, and the excessive use of acid and acescent substances, for food. In those who have lived too freely, as well as in those who have been much devoted to study, or have unhappily been the prey of anxiety, the stomach becomes disordered, digestion is impaired, and a morbid acid is generated in the stomach. The acid thus generated has usually been considered as the acetous; but Mr. Parkinson advances several arguments to prove that this acid ought to be considered as an animal acid, *sui generis*, and should be distinguished as the *gastric acid*.

Unable to trace this acid regularly from the stomach to the actual formation of the gouty concretion, or of the calculus of the bladder, he endeavours to trace it in its intermediate states, and to discover what provision has been made in the human economy to secure its discharge, when superabundant. The red sediment of the urine, named by Proust the rosacic acid, is first noticed, as one of the forms in which this excess of acid appears, when discharged from the body in an excrementitious state. Here we should remark, that Mr. Parkinson would have done well, as it strikes us, to introduce the excellent experiments of Dr. Wilson, in his *Essay on Febrile Diseases*, in which the connection between this red sediment in the urine, and the taking of acid and acescent substances into the stomach, is clearly pointed out.

The author adverts to the sour sweats of the arthritic, particularly during the fits of the disease; and concludes, from this acid having been supposed to be the uric, that the skin joins with the kidneys in performing the depuratory office, by which this acid is separated from the blood. Future experiments, we think, and farther observations, must be required for absolute proof, that the formation of the uric acid depends on the abundance of the gastric acid. The observations here offered, as well as the experiments of Dr. Wilson, to which we have alluded, render this opinion very probable; but we cannot admit it to be, at present, fully established; nor would we yield to the very natural desire, after so long a period of useless disquisition, to evade the suspense of uncertainty, and the labour of thought, by adopting too hastily a plausible theory.

In demonstrating the strict conformity of the acknowledged occasional causes with the supposed proximate cause of this disease, Mr. P. dwells particularly on the injurious effects, in gouty habits, of drinking *Wine*, particularly low, new wines, which are ready to run immediately into a state of acidity. *Beer* which hangs about the glass with some degree of viscosity, is the beverage which he is disposed to recommend for the purpose

of exhilaration: but even the drinking of beer is also considered as a frequent cause of this and other diseases. The author pays much attention to this particular; and we shall extract his remarks on a subject of so much public interest:

‘ It becomes necessary to state the reason, why this liquor is placed among the substances likely to become an exciting cause of this and of other diseases. It must however have already appeared, that the hurtful powers tending to the production of gout and gravel exist only in this liquor, when, from mismanagement or age, it has acquired a degree of acidity; and much is it to be lamented, that the laborious poor in general, at least, in and about the metropolis, obtain this liquor, generally, in this its most noxious state.

‘ The nearer any fermenting liquor approaches to the completion of its fermentative process, the greater is the quantity of alcohol it contains. Experience has taught this to the drinkers of strong beer, and particularly to those who indulge in porter. Not finding their cordial too powerfully fraught with malt and hops, they have sought to obtain it in that state, in which its exhilarating powers manifest most influence. Hence they have discovered, that beer possesses the most strength, not whilst the more silent and efficacious part of the vinous fermentation is yet going on, during which period it is termed *mild beer*; but when a slight degree of acidity manifests the vinous fermentation to be completed, in which state it is called *stale beer*. Thus have the drinkers of strong beer been led to seek constantly for this test of the strength of their beer; and thus gradually have been induced, by habit, to consider a slight degree of acidity as a necessary part of the flavour of good beer. But as every depravity of taste necessarily demands a regular increase in its gratification, so most porter drinkers, unless they have been able to ascertain the injurious effects it sometimes produces, are disposed to drink their beer in that state in which acidity is very predominant.

‘ It is much to be feared that this taste cannot be indulged, unless the virtues of this most useful and salubrious liquor be impaired, in a considerable degree. Porter which is brewed of a sufficient strength would not, preserved, as it always is, in properly closed vessels, acquire that acidity, which characterizes stale beer, for a considerable time. But it certainly cannot be expected of the porter brewer, with whom the quickness of the return of his immense capital must be an important consideration, to hoard up his beer to its deterioration, and to his own serious injury. A more expeditious method, it is said, is sometimes adopted, by which sourness is substituted for strength. But should the brewer consider it to be his duty *not to mix new beer with old*; yet this is not the case with the tapster, who, impelled to please the palate of his customers, may often find himself under the necessity of mixing beer, actually acid, with that which is in itself sound and good.’ pp. 42—44.

The connection between gout and gravel is earnestly asserted by this writer. His conjectures, we think, on the dependance of the gravel also on a superabundant acidity, would have derived considerable support from the excellent paper of Dr. Egan, on the nature of gravelly concretions in the human

subject, published in the Transactions of the Royal Irish Academy.

The mode of cure recommended in this work is such as will be obvious from the theory suggested, and has been sanctioned by successful practice; it consists principally in the rigid abstinence from every thing likely to generate acidity in the stomach, and the correction of acidity there, and in the system generally, by occasional exhibitions of the carbonate of soda (soda of commerce.) So simple and harmless a system of cure will undoubtedly interest every unfortunate sufferer to give it the trial; while the philosophic and rational cast of speculation will ensure the theory a fair examination among professional men. We are inclined to place a good deal of confidence in Mr. P.'s deductions, and certainly consider his work as a real accession to the history of this disease.

One of the chapters is devoted to the account of a disease only noticed hitherto by Dr. Heberden, and, just before the publication of this work, by Dr. Haygarth, (*Ecl. Rev.* vol. ii. 426) who calls it "Nodosity of the Joints." This disease is an enlargement, chiefly of the smaller joints, and particularly those of the fingers, which differs, in several respects, from those which proceed from diseases hitherto described.

Our author "conjectures," with equal modesty and plausibility, that this affection arises from a state of the system similar to that which he assigns as the cause of arthritic symptoms; supposing, however, that "the morbid matter exists in less abundance, and that the periosteum, the ligaments, or the ends of the bones themselves, may, in these cases, assume the office of slowly secreting from the system, and of depositing that matter which, if allowed to accumulate, would, perhaps, demand for its removal the more violent and more extensive action which constitutes a fit of the gout." This malady Mr. P. at first supposed, contrary to the observation of Dr. Haygarth, to be most frequent among the aged poor: it is so afflictive in its severest attacks, and has been so little observed, that we subjoin the summary of his successful mode of treatment.

* The assumed indications on which the removal of these tumours *were* [was] attempted are,—1st. To diminish the increased action of the vessels in the part, by which the secretion of the morbid matter is performed. 2dly. To promote a free perspiration of the part affected: and 3dly. To correct the prevailing disposition to acidity in the *primæ viæ*, and in the system in general.

* The means which it has been thought proper hitherto to employ, for the accomplishment of the first of these objects, has been the application of one or more leeches, to the tumefied part; the number of leeches being determined by the extent of the tumour and degree of the disease. To

obtain the object of the second indication, the part has been surrounded by a plaister of equal parts of simple diachylon and of white soap, the adhesion of which to the skin becomes in a few days so slight, as to admit the free exit of the perspirable matter through the skin which, hindered from escaping farther, condenses on the surface of the plaister. By this application the part is kept continually moist, frequently so strictly so, as to appear on the removal of the plaster, after two or three days, as if it had been so long soddened in hot water. To fulfil the third indication, a due attention has been advised to the mode of living, by avoiding acid and acescent matters, and particularly such fermented liquors as have begun to manifest marks of acescency: in a word, the regimen here particularized, as appearing to be best calculated for the gouty, has been enjoined. To neutralize that acidity which, being present in the stomach, would secure its increase, by acting as a ferment, the soda has been given in doses from five grains to ten or fifteen in the day' pp. 79—81.

The work concludes with the relation of several illustrative cases, and a severe reprobation of the refrigerant practice of Dr. Kinglake, or the application of cold water, which our author considers as founded on false principles, and as fraught with considerable mischief.

Art. XI. *Household Furniture and interior Decoration*, executed from Designs by Thomas Hope. Imperial Folio, pp. 53. Plates 60. Price 5l. 5s. L. P. 10l. 10s. Longman and Co. 1807.

ELEGANCE is not confined to those more obvious instances which strike us in the stately edifice or the royal dwelling. This nation has lately seen the principles of decorative skill directed to the improvement of nearly all its productions, and has thus fairly obtained a superiority over all her rivals, in the opinion of the most competent judges. We remember when the French taste was prevalent in England; of late, the English taste has been prevalent in France, and that supercilious people has condescended to derive its fashions from an island, which was the butt of its affected ridicule. Mr. Hope, a gentleman of ample property, conceived that on the subject of household furniture there was still an opportunity for considerable improvement—not so much in utility, for after all a chair, whatever form it boasts, is only a chair—but in adaptation, form, and ornament. Utility and comfort are certainly of the first consequence in the furniture of our apartments: after which elegance and beauty may follow, to accommodate those wealthier individuals who desire to possess them: they afford additional gratification both to the eye and to the imagination. Mr. Hope has a further design to answer; for he observed, with regret, that the Continent received commissions from England, for articles of this description, and in return, very often sent merely the refuse of foreign manufactures: or if the choice specimens

of continental industry were procured, they served only to discourage our own artists, and to diminish the balance of trade in our favour.

As an amateur, and no mean proficient in the arts of design, Mr. H. undertook to embody his own ideas on the articles which he wished to possess. He was altogether dissatisfied with the productions of English artists, and at length, after a strict scrutiny throughout this great metropolis, he found *two foreigners*, who only were capable of executing the enriched parts of his compositions. Having succeeded in part, he has submitted his designs to the public, in order that, by the prevalence of the taste which he patronizes, "a new and boundless field might be opened to ingenuity, and to a great number of artists, not sufficiently gifted to reach the highest provinces of the fine arts;" and that artists of superior abilities might have opportunities of rendering themselves conspicuous. He hoped also, to induce the opulent to employ their wealth in attaining more satisfactory elegance than they had hitherto possessed, and converting into lucrative articles of home manufacture and of beneficial exportation, those very commodities which had heretofore only appeared, in the repulsive and unpatriotic shape of expensive articles of foreign ingenuity and of disadvantageous importation.

It must be owned that these motives deserve commendation: for as the desire of possessing what is excellent appears to be natural to man, it is of importance to direct it in that course which may be most serviceable to the body politic. Neither is Mr. H. intitled to lower praise for his perseverance. It was not till after he had vanquished many difficulties, that he was able to shew his own ideas adequately executed; and even the execution of these engravings, though in simple outline, was attended with much labour. It appears also that imitations of his furniture, so clumsily made that they deserve no better name than caricatura, "have begun to start up in every corner of this capital;" and to check such *counterfeits*, is one of Mr. Hope's inducements to publish his studies to the world.

The execution of the work before us, or rather of the style of ornament adopted by Mr. H., is certainly in many instances of a superior description; the forms of many articles at least are extremely elegant and refined; they are at the same time simple and suitable. But others are not free from the same defects, which we have heretofore censured in artists of acknowledged merit; they comprize ill-assorted combinations of forms. When a creature half beast, half bird, is thought beautiful, or when an animal ends in a vegetable,

under the idea of elegance, we cannot avoid pitying the perversities of that taste, which adopts such uncouth mixtures and calls them handsome. They may be learned allegories, they may be powerful talismans, they may be sacred combinations of insignia, but they are not, cannot be beautiful: nature abhors them, good taste abhors them; for good taste can delight in nothing repugnant to nature, and is gratified by no other refinements, than those of which nature offers the original and prototype. We censure these absurdities when we find them in what is denominated Gothic works: what then should defend them from censure in repetitions of Grecian imagery? We see no difference between the Greek chimera of *excessive* antiquity and *gross* execution, and the devices of our Saxon ancestors, such as asses playing on bagpipes, and geese amusing themselves with violins or crowths.

Mr. H. has, moreover, adopted *masks* as ornaments to some of his vases: and these he has selected from the dramatic characters, and from the deities of antiquity. We have long thought that our familiarity with such gentry is little to our real benefit; it is not every body who possesses a smattering of knowledge as to the current ideas of divinity connected with Bacchus and Venus, Hercules and Juno, with a crowd of others, that perceives how contemptible their real characters are, and by what degrading vices each of them has been polluted. They may indeed be pointed out as contrasts to that purity and holiness which adorn Christianity, but this is not the intention of those, who adopt them as ornaments, or select subjects in which they are principals. But these are only accessories; they may be changed without injuring the form of the vase to which they are attached, and without disfiguring any utensil as to the principles of embellishment on which it is composed.

Mr. H. has fitted up two or three rooms of his house in a manner most studiously antique: that containing Greek vases, which have hitherto been found exclusively in sepulchres, is fitted up to resemble Columbaria, or sepulchral recesses, and each vase occupies a recess. One room is fitted up wholly in the Egyptian style, and to this is appropriated the owner's collection of Egyptian antiquities; the analogy is highly proper, and the mode of distribution has a good effect. The Aurora room is decorated with furniture of the *morning colours*, such as a *black* marble table, relieved with medallions; satin curtains of "that fiery hue which fringes the clouds just before sun rise, edged with *black* velvet," some stars glimmering in the cieling, but amid the roses scattered by the dawn of day; the prevalent colours throughout, being azure, black, and orange colour. The

drawing room is composed with the ideas of eastern splendour and voluptuousness; a low sofa occupies the corners, Turkish trellice-work the cieling; peacock's feathers tending to a centre, the ends; foliage, flowers, &c. complete the canopy. The colours of this room are also eastern: the sofa is deep crimson, the walls sky-blue, the cieling pale yellow.

Our readers will perceive that these refinements are beyond the reach of moderate fortunes; they can only be obtained by the rich: and as it is the duty of the rich to give employment to ingenuity and skill, we would encourage industry to earn its bread by complying with the requisitions of refined taste, rather than of ignorant and barbarous caprice.

Art. XII. *Chronological, Biographical, and Miscellaneous Exercises*, on a new Plan; designed for the Use of Young Ladies. By William Butler. Third Edition, 12mo. pp. 550. Price 7s. Harris, 1807.

ALTHOUGH this is merely the republication of a work that has been long before the world, it derives, from the use to which it is destined in the instruction of youth, an importance which will procure for it a greater share of our attention than would otherwise have been justifiable. It forms an extensive and entertaining collection of memorable events which have taken place in ancient, but chiefly in modern times, arranged in the order of the days on which they happened; so that by the easy and agreeable exercise of reading a few pages daily, a considerable share of various knowledge may be acquired in the course of the year. In very many of the articles are interspersed select poetical extracts, and judicious moral reflections, tending to form the character, and regulate the conduct.

We would however suggest to the author, with respect to increasing the size of his work, the old caution, "est modus in rebus." The labour of augmenting such a volume is light, and if it were sure that each additional page enhanced its value, it would be laudable too. While we have the satisfaction to say that this is generally the case in the present volume, there are instances from which we must withhold this commendation. The names of Mrs. Cibber and of some others might have sparkled in *another* calendar, but they can add no worth to a work "intended for young ladies." It would have been well likewise if the length of the articles had, in several instances, been better adjusted to their real importance: some of them, indeed, seem to have been introduced to little other purpose, than to afford the author an occasion of paying a compliment to some characters, with whom we presume he has, or formerly had, a personal acquaintance.

With regard to the execution of the work, we are often better pleased with the narrations of events, than with the delineations of characters. There is apparently in the disposition of Mr. B. an excess of good nature, which leads him to apply, so profusely, the epithets "eminent," "excellent," "virtuous," &c. to the names of persons, that his work cannot always be regarded, especially on religious topics, as a very safe guide to the opinions of youth. Error in sentiment, where it falls short of what is commonly called infidelity, seems to form no alloy in his estimate of moral worth; nor does he sufficiently enforce the importance of truth in his views of the effects which an adherence to it, or a rejection of it, has produced in the lives and deaths of individuals. To the indifferentism of some modern observers, it may seem "that true piety is not peculiar to those who embrace a particular creed, but the genuine fruit of those principles which are common to all Christians," (article "Biddle, the father of English Unitarians"); but we have the best authority for thinking that, in the eyes of him to whose judgment youth should be taught to refer, it must affect the *piety* of persons, whether they receive the *peculiar* verities of the evangelical dispensation, or reject them, and "teach men so." An attention to this point would have prevented Mr. B. from applying the divinely dictated encomium of "an Israelite indeed, in whom was no guile," to Dr. Geddes, the direct tendency of whose writings on the books of the Old Testament, is, whatever were his intentions, to excite and nourish a spirit of scepticism and infidelity. It would likewise have led him to abstain from his repeated and unguarded panegyrics on Dr. Priestley, and some other Socinian and Arian teachers; lest under the impressions thereby produced in the minds of his young pupils, an avenue should be prepared for these dangerous errors in religion, against which, during the immaturity of their judgement, every possible precaution should be taken by parents and conscientious tutors. We cannot but condemn, likewise, the very defective statement of the purposes for which the New Testament was written,—"to bring men to the fear and worship of one God, and the practice of righteousness." p. 535. Had this been asserted simply of the first book in the Old Testament, we should have said, it conceals half the truth; but of him who shall give it as an adequate representation of the purport of Christ's ministry and the writings of his apostles, we can only remark, that it is not the fault of the sun if any man shall say it is dark at noon-day, with a cloudless sky, on the summer solstice. We hope also that the pupils of Mr. B. will be referred, for their views of scripture history,

to expositors who "suppose" that it was an infinitely more exalted personage than Michael the archangel, "who conducted the Israelites in their journey through the wilderness; who appeared to Moses in the burning bush; and to whom are to be imputed the greatest part of the most remarkable appearances either in the Old or New Testament." p. 387. An explicit assumption to himself of the language, "I AM the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob," (Exod. iii. 6.) would have been on his part, no less than if it had been uttered by the meanest of the human race, blasphemy against his Creator, and it would have degraded him from his illustrious rank to the condition of a fallen spirit.

Such are some of the chief defects that we have been grieved to discover, and which our duty requires us to expose and discountenance, in a work that does great credit to the information and industry of its author. Had Mr. B. happily avoided such occasional remarks as seem to favour a system of theology, the most detrimental which human depravity has devised, we should have had little to do but to commend. As it is, however, we hope that if his own perseverance and the demands of the public shall lead him again to increase the bulk of his work, he will avail himself of that opportunity to castigate its contents.

Art. XIII. *Remarks on the Dangers which threaten the Established Religion, and on the Means of averting them; in a Letter to the Right Hon. Spencer Perceval, M. P. Chancellor of his Majesty's Exchequer.* By Edward Pearson, B. D. 8vo. pp. 98. Price 2s. 6d. Hatchard, 1807.

WE feel that this publication claims more attention than we can afford it here: we must content ourselves with sketching Mr. Pearson's creed, and noticing his advice to the present ministry. He is a staunch friend to the alliance of Church and State, and approves of employing religion as an engine of political manœuvre; he addresses these remarks to Mr. Perceval. He believes it to be the duty of the civil power to establish some religion, if possible the *true*, but at all events the most expedient:—he denies that any but *speculative* "truth, would do well enough if she were once left to shift for herself," and adds that no religious opinions can be speculative, not even transubstantiation, for it has been the occasion of persecuting its opposers; (forgetting, apparently, that persecution derived its origin, not from transubstantiation, but from the assumed right of one man, or body of men, to determine a creed or ritual for others, and force it upon them):—as necessary means of defending this establishment, (not as a necessary method of excluding the

politically disaffected), he applauds the Test and Corporation Acts, (supposing them no doubt to be very efficacious in augmenting "the number of its *conscientious* adherents," by which he says the prosperity of a church is to be measured);—he thinks the Catholics may be *indulged*, as he calls it, more safely than the dissenters;—he is "*almost sure*" that the late ministers did not, like James II. prefer the catholic to the protestant religion:—he insists that the preaching of evangelical clergymen tends to draw off the people from the church, not only to the Calvinistic methodists, but to the Wesleyans, who, as he asserts with exquisite ambiguity, "retain the doctrines of justification by *faith* exclusively of *works*, the *new birth* (or *instantaneous* and *sensible* conversion), and *assurance of salvation*, which are either the concomitants or consequences of Calvinism;"—he is a great admirer of *unity*, in comparison of which, religious sentiment is of little importance,—"he often wonders, indeed, that sensible and conscientious *dissenters* do not perceive and acknowledge, that it is much more important to preserve *unity* in religion, than to promote the prevalence of the opinions, in which any sect of Protestant dissenters, excepting perhaps Unitarians, differ from the established church." Surely, if Cardinal Cajetan had thought of this argument, he might have stifled the Reformation in its cradle! It should be understood that, according to Mr. Pearson, provided men will but come to an appointed building, join in services which they do not approve, listen to preaching which they may deem false or pernicious, nothing more is required of them; they are at full liberty to *think* for themselves; hypocrisy perhaps is not quite right, but schism is unpardonable. "It is certainly to be wished," (he remarks) "that defection from the Church should be prevented by the cordial attachment, which the people have to it, rather than by any other methods. Other methods, however, may sometimes be necessary." In order to complete this edifying account of Christian Unity, we must copy one more passage. "The Unity of the *Catholic* or *Universal* Church," he says, "will be sufficiently preserved, so long as the different national Churches, of which the Catholic or Universal Church is composed, shall acknowledge the divine mission of our Saviour, and the divine authority of Scripture; but the unity of a *national* church, which is of a much stricter nature, can no otherwise be preserved, than by the voluntary submission of all the individuals of the nation to the same regulations in religious matters, and their joining in the same form of public worship." Of these three absurdities, we doubt which is the most stupid—representing "the universal church," as consisting, not of those individuals

from every nation, and kindred, and tongue, whose names are written in heaven, but of the several *national* churches—supposing the *unity* of the spirit, (the only unity enjoined in the Gospel,) to consist in the hypocritical, or at best futile, uniformity of a nation in certain ceremonies established by human authority—or pretending to procure “*voluntary* submission,” by enacting penalties and disabilities on conscientious dissentients.

The danger of the church, we should have said, arises from the supposed decrease of public affection toward it: we believe there is no defect of popular affection, where the *ministers* cultivate and deserve it.

We must notice very slightly Mr. Pearson's precautions against the danger which he foresees: First, Convocation must sit for the dispatch of business; (we thought as much); it should change the daily morning and evening prayer, which is now so generally neglected by clergy and laity, for a shorter service; it should expunge the condemning clauses of the Athanasian Creed; it should improve the translation of the scriptures; it should condemn Mr. Overton's book, &c.: a further advantage in this measure will be, that the people will believe the Church to be as near perfection as possible, when they find, from the acts of Convocation, either that no alterations were necessary, or that all which were necessary are adopted. Secondly, the Toleration Act must be revised; licences should be granted with less facility; no licences conferring civil exemptions must be granted without a *year's notice*, and either “satisfactory certificates of qualification for being teachers of religion,” or “passing an examination in the Greek Testament.” When will this extreme of human folly be abandoned? — the supposition that a knowledge of *Greek* is the only, or even any, test of qualification to teach *Christianity*! Again, new places of worship must be built, the salaries of some augmented, young clergymen must be “*instructed in the art of reading*.” Finally, people of rank must countenance the services of the Church, and patrons of livings must not pay *so much* regard as they do, to *family, friendly, or political* considerations, in disposing of them.

On the whole, professing ourselves the devoted friends of the catholic church in England, and of all its members in every denomination, we rejoice to think that its affairs are in much better hands than Mr. Pearson's; this our loyalty to the civil and ecclesiastical authorities, will, we are sure, captivate his affections, ensure his forbearance toward our catholicism, and obtain his pardon for the frankness, with which we have exposed his irrational principles.

Art. XIV. *The Speech of the Hon. J. Randolph*, Representative for the State of Virginia in the General Congress of America : on a motion for the non-importation of British Merchandize, pending the present disputes between Great Britain and America. With an Introduction by the Author of "War in Disguise." 8vo. pp. xiv. 31. Price 2s. 6d. Butterworth.

Art. XV. *American Arguments for British Rights* : being a republication of the celebrated Letters of Phocion, on the subject of Neutral Trade. 8vo. pp. xii. 74. Price 2s. 6d. Butterworth.

THESE interesting pamphlets, both of which are of transatlantic production, will be read with avidity and with advantage, at the present important juncture ; they will serve to enforce, by new arguments and facts, that principle respecting the rights of Neutral Trade, which has been urged upon public attention with so much success by the author of "War in Disguise." The principle of international law which they maintain, we have on former occasions examined at some length. It is unnecessary to renew the discussion here ; but as we consider that principle to arise from a just view of the system of martial jurisprudence, from a proper respect to the rights of the different parties in every contest, and from the fair analogy which subsists between military and naval warfare, we shall recommend any of our readers who yet need conviction, or desire information, to inspect either, or both, of these able and interesting pamphlets. The intelligent writer, to whom we have just alluded, introduces each of them with a Preface of some length. Mr. Randolph is a speaker of great warmth and rapidity ; he is occasionally betrayed, we think, partly by these qualities, and partly by deficient information and crude reasoning, into erroneous positions. The author of the other pamphlet, is "the Honorable William L. Smith, a native citizen of South Carolina, late one of the Representatives in the General Congress, and Ambassador for the United States to the Court of Portugal."

Art. XVI. *The Importance of the Gospel Ministry Considered* : A Sermon preached at Hoxton Chapel, June 25, 1807 ; being the Second Anniversary Meeting of the Ministers educated at Hoxton Academy. By Charles Buck. pp. 28. Price 1s. Williams, 1807.

THIS respectable and useful discourse makes no display of learning, but abounds with sensible and pious observations ; it aspires at no rhetorical ornament, but impresses the feelings unaffectedly, by the energy of heartfelt devotion. The text is Rom. x. 14, 15. The importance of the gospel ministry is exemplified, in the diffusion of knowledge, the promotion of holiness, the excitement of benevolence, the production of happiness, and the attainment of everlasting salvation. The preacher then warns his audience generally to be thankful for a Gospel ministry, and to encourage institutions for supplying it with qualified persons ;—he admonishes the students to be diligent, to cultivate simplicity, to implore the influences of the Divine Spirit ;—and exhorts his clerical brethren present, to activity, unanimity, and a steady aim at the conversion of souls. We shall transcribe sentences of much importance and interest :—

'If such be the importance of a gospel ministry, what kind of a character must he be who occupies it ? Is he one who has sought the office for the sake of emolument ; who has left the active scenes of life to repose in indolence under the cross ; who studies his appetite, his dress, his exter-

nal appearance? Is he one who steps into the pulpit to gain applause from men; who ever studies to please but not to convert his hearers?

‘No, brethren, no: he is one who feels the power of truth upon his own heart. He is one who desires nothing so much as the glory of God and the salvation of souls. He is one who understands the doctrines and experiences the influence of the religion of Christ. He is one who is humbled under a sense of the vast importance of his work, and is dependent on God for his success. He is one who is willing to bear with meekness the frowns, and can turn away with indifference from the smiles, of the world. In a word, he is a man of God, who wishes to be faithful even unto death in testifying of the gospel of the grace of God. O what a character is here! Methinks the honours of every name centre in this one—a *Minister of the gospel*. What is a hero, a philosopher, a patriot, an orator, a philanthropist, when compared to him?” p. 21.

The friends of religion will rejoice in the growing prosperity of this Institution, from which, according to the Advertisement, upwards of one hundred young men have been sent out into the Vineyard of God.

Art. XVII. *The Pantheon: or Ancient History of the Gods of Greece and Rome*; intended to facilitate the understanding of the Classical Authors, and of the Poets in general, for the Use of Schools, and young Persons of both Sexes. By Edward Baldwin, Esq. with Engravings of the principal Gods, chiefly taken from the Remains of ancient Statuary. 8vo. pp. 360. Price 6s. bound. Hodgkins. 1806.

MR. B. assures us, but our memory contradicts him, that the *Pantheon* (originally written by the Jesuit Pomey,) and other introductions to mythology, are the most repulsive books, for their dullness and malice, in the juvenile library. He is anxious that his work, on the contrary, should inspire, not aversion and contempt for the heathen fictions, but an ardent relish for their beauties, as delineated in the elegant poems of antiquity. We confess ourselves to be dissatisfied with the principle of his performance; it is a principle which no writer, duly sensible of the moral end of man, and aware how important it is to excite the earliest abhorrence of vice in the youthful mind, would ever have adopted. To palliate the atrocities of classical divinities, may do much harm, by weakening this abhorrence, though it should not procure a single worshipper to their dilapidated altars.

It is still out of our power, therefore, to recommend any work of this nature as unexceptionable; Mr. B. is intitled to very considerable praise for the arrangement of his work, for the rationality of many of his explanations, and the general delicacy of his narratives; it was in his power to render great service to the youth of our country, by giving a moral turn to his performance, and exhibiting the absurdities and abominations of the heathen theology, as a religious system, while he noticed its adaptation to the purposes of poetical fiction. His extravagant praise of this latter quality, under the title “Beauty of the Greek Religion,” is of very injurious tendency; why should children be sent into the world thus scrupulously prepared to venerate the heathenism which prevails in it to so absurd and hurtful an excess? While we condemn his neglect and abuse of an excellent opportunity, we must enjoin all instructors who use the work, to supply its defects and correct its errors, by oral comments, carefully displaying, to the juvenile mind, the futility of that taste and fancy which it is designed to

cultivate, when compared with moral worth, and the gross barbarism and baseness of heathen fables, when contrasted with the religion of Reason and Scripture. It would take up too much time to point out the particular faults that we have met with; we must be satisfied with this general caution, respecting a publication very well calculated, in many respects, for the young classical student.

The plates are as decent as naked figures can be: the execution, however, is much below mediocrity.

Art. XVIII. *The Medical Guide*, for the Use of Families and Young Practitioners in Medicine and Surgery; being a complete System of Modern Domestic Medicine, exhibiting a comprehensive View of the latest and most important Discoveries in Medicine, Pharmacy, &c. By Richard Reece, M. D. Fourth Edition, 8vo. pp. 540. Price 10s. 6d. Longman and Co. 1807.

AT an early stage in the progress of our publication, we took occasion to discourage the general practice of "Domestic Medicine;" observing that few persons presumed to be their own lawyers, while many were daring enough to be their own physicians. The science of medicine is certainly not more free from doubts, intricacies, and difficulties, than that of English jurisprudence. There are many cases, however, in which country gentlemen, and especially those of the clerical order, may render essential service to their neighbours by interposing, at the commencement of a dispute, with their advice and conciliatory persuasions. It is needless to trace out the analogy: such persons, we think, should by all means bestow some of their leisure and attention on the still more important study of medicine, which so many casualties may occur to call suddenly into action. Dr. Reece particularly designs his book for their assistance, and for such families as are remote from medical aid; on the latter class, however, we would forcibly impress the great danger of rashly tampering with cases that require mature and scientific judgement. It has been sanctioned by the sale of *three* editions, and the suffrage of some eminent professional men; the *fourth*, which now lies before us, is considerably improved, chiefly by augmentation, and in one or two instances by retrenchment; we refer especially to the judicious exclusion of syphilis.

The work refers throughout to the *Family Medicine Chests*, for the sale of which, and of the choicest *Drugs*, Dr. R. has opened a *Medical and Chemical Hall*, in Henrietta street, Covent Garden. His work was prepared to accompany these private dispensaries, and it contains therefore a description of the articles, an account of their use, &c. &c. as well as a description of the symptoms and treatment of the principal diseases. For those persons who have the leisure, and the prudence, requisite to adopt such assistance with safety, we may venture, from its intrinsic qualities, to recommend Dr. Reece's publication.

Art. XIX. *A Sermon* preached at the Temple, May 31st, and at Berkley Chapel, Berkley Square, June 28th, upon the Conduct to be observed by the Established Church toward Catholics and other Dissenters. By the Rev. Sydney Smith, A. M. 8vo. pp. 26. Price 1s. Longman and Co. 1807.

MR. Smith is a cordial but very temperate friend to religious establishments; the essential marks of which, in his opinion, are "a sepa-

rate order of men as teachers, a legal provision not left to the option of the people, and a clear exposition of their religious belief to be subscribed by all its members." The only reason given for establishing a maintenance for teachers is, that otherwise "they would be compelled to gain their subsistence by flattering where it was their duty to instruct." This is a plausible supposition, but a little investigation we believe would set it aside: the dissenting clergy are *not*, in fact, more chargeable with flattery than their endowed brethren; if flattery from the pulpit, among the dissenters, be necessary to gain subsistence, it must also be necessary in the establishment to retain hearers; and unless hearers are retained, the subsistence, whencesoever it comes, is misapplied. Mr. S. should have chosen a better argument. We always think it right to destroy a bad one, as a common enemy; it injures the truth itself among the ignorant who admit its force, and the cause for which it pleads among the discerning who perceive its fallacy. Subscription to articles of faith, Mr. S. approves, as necessary to prevent contradictory sentiments; we are sorry that such a precaution, however necessary, should prove to be ineffectual; every variety of *religious* tenet, from the Supralapsarian and perhaps the Antinomian, down to the Socinian, Pelagian, and Swedenborgian, is entertained, we believe, and even preached, by individuals in the English church. We are glad to hear Mr. Smith maintaining "that the church must be distinguished from religion itself; we might be Christians," says he, "without any established church at all; as some countries of the world are at this day. A church establishment is only an instrument for teaching religion; but an instrument of admirable contrivance and vast utility." This is saying a great deal, but this is not all. "It may be necessary, sometimes," he remarks, "for the state to make religious faith the test of political opinion, and *therefore* the reason for civil incapacities: but all these regulations are temporary, are by no means essential to the church establishment, and ought to cease with the causes which gave them birth." Further; Mr. S. appears to think it disgraceful for "so learned, so opulent, so pious, so moral a body of men," (as the English clergy) "to tremble for this vast and venerable establishment, as if it were a little sickly heresy that had sprung up yesterday in the brain of some distempered enthusiast." Finally, he asserts, that "nothing can be more injurious to the true interest of the church, than to mingle its name with the political factions of the day, and to lend its authority to any purpose of individual ambition." The composition is not less to be commended for perspicuity and classical neatness, than the principles for good sense and liberality.

Art. XX. *The Manual for Youth*—containing 1, Sixty Fables, French and English, ornamented with one hundred and twenty cuts, representing the subject of the fables in the French part; and furnishing, in the English part, a series of Elementary Lessons, in the several styles of drawing 2. Remarks on Rhetoric, with various examples on the different styles, figures, and tropes. 3. A large collection of extracts, in prose and verse; selected from the most approved authors, English and French. By J. Ouisseau, A. M., 8vo. pp. 404. Price 8s. Symonds, 1807.

THE title-page is a complete bill of fare; and if, by perusing it, parents are induced to treat their children with this entertainment, they will find every thing, in general, very good of its kind.

Only two of the fables are original ; the rest are taken either from the German or Italian writers, or from our old friend *Æsop* ; but these are frequently so metamorphosed, that the editor is emboldened to say, "he has borrowed scarcely more than their titles." Some of them are improved, especially in the application ; but this is far from being the case universally. We think the manner of writing these applications in French verse, and wretched English prose, very objectionable.

The treatise on Rhetoric may be useful for the early classes ; the definitions are short, but the examples are numerous, and easy to be understood. This is intended as a necessary introduction to the third part ; in which care has been taken to select, from the best English and French authors, such moral extracts as might be amusing and intelligible to young readers.

The wood cuts are well executed ; the representation of the subjects contained in the fables, is striking ; and the series of elementary lessons for drawing, which generally have some allusion to the principal figure in the fable, are well suited for imitation by the young.

Art. XXI. *Extract of a Sermon on the Education of the Poor, under an appropriate System*: Preached at St. Mary's, Lambeth, June 28, 1807 : for the benefit of the Boys' Charity School at Lambeth. By the Rev. Dr. Andrew Bell, A. M. F. As. S. F. R. S. E. Rector of Swanago, Dorsetshire ; and Author of the Experiment in Education at Madras. Second Edition, 8vo. pp. 30. Price 1s. Cadell and Co. 1807.

THIS pamphlet is designed to urge on all Christians the duty of providing for the education of the poor, and to explain the advantages of the system adopted at Madras, eighteen years ago, by the worthy and ingenious author. The arguments addressed to the conscience, the feelings, and the policy of the hearers, are cogent and animated. The reason for publishing only *part* of the Sermon, was the modesty of the preacher, desirous to obtrude upon the public as little as possible of "a crude indigested production, written on the spur of the occasion, and without the most distant view of its being published ;" and further, his wish to concentrate the reader's attention to one single point, the education of the poor. The particulars of the Madras plan are not inserted here, but detailed in a separate publication.

Art. XXII. *The Way to Heaven delineated* ; or, a Discourse upon that Plan of Salvation, which is exhibited in the Gospel, through Jesus Christ. By Samuel Moore (Stamford) pp. 63. Price 2s. Williams. 1807.

MR. Moore appears to write from the heart ; he does not affect to say much that is original on a subject like this, yet his performance has that appropriate character, which results from a thorough personal acquaintance with a subject, and answers many of the purposes of originality. The remarks appear to be his own, in spite of our assurance that they have been given to the world in a multitude of shapes before.

The plan of this publication, is that of a sermon, though it exceeds the usual extent of such a performance. The author adopts the expression, "*I am the way*," (John xiv. 6) as the text of his discourse ; he explains "*how Christ is the way, and what sort of way Christ is* ;" under

the first head, dilating upon the obedience, death, resurrection, and ascension of Jesus: under the second, shewing that he is a divine, a suitable, a free, a plain, a safe, a pleasant, and the only way; he concludes with addressing the sinner, and the believer. The discourse contains a great portion of scriptural remark, and impressive exhortation, which we sincerely hope will find its way to the understanding and the conscience of many readers.

After enumerating certain sects, the author says (p. 6) "they cannot all be right: nay, we may safely say, that they are all wrong but one;—that their end is bitterness and sorrow, from which there is no redemption." There must be some oversight here; the author probably alludes to the way of acceptance with God, not to the peculiar notions of different Christian sects. All these sects, perhaps, may be wrong; but few, we hope, are fatally wrong. He seems to adhere to the Calvinistic system.

Art. XXIII. *Observations on the excessive Indulgence of Children*, particularly intended to show its injurious effects on their Health, and the Difficulties it occasions in their Treatment during Sickness. By James Parkinson, Hoxton. pp. 37. Price 1s. Symonds. 1807.

EVERY mother should read this very important pamphlet, and rigidly adhere to its admirable advice. In resisting her own feelings, and the blind inclinations of her children, she may be consoled with the assurance of avoiding incalculable misery; and in realizing the reward of her self-denial in the arms of a healthy, virtuous, and affectionate family, she will doubtless think with gratitude of the benevolent author. If his instructions were universally adopted, a very large portion of the unhappiness that overruns the world, would be destroyed in embryo.

After laying down his principle, that *the temper of a child is formed in early infancy*, and stating generally the impediments which fatally oppose medical treatment and prescriptions, in cases of sickness, he considers the subject in detail, describing the influence of ill-temper in producing many diseases, and its baneful effect in obstructing the cure of others. We must intreat our readers, for their own sakes, to peruse, upon the credit of our warmest recommendation, this valuable pamphlet, which we reluctantly pass over with so slight a notice as our limits enjoin.

Art. XXIV. *Lessons, Astronomical and Philosophical*, for the Amusement and Instruction of British Youth; being an Attempt to explain and account for the most usual *Appearances in Nature*, in a familiar Manner, from *established Principles*. The whole interspersed with *Moral Reflections*. By Olinthus Gregory, of the Royal Military Academy, Woolwich. Third Edition, 12mo. pp. 315. Price 4s. 6d. Conder.

IF the republication of this excellent school, or family, book, will not justify our giving it a place among contemporary works, we must plead that it excels most of them in utility; and we should be sorry if any young person were to remain unacquainted with it, through our deference to a scruple of this kind. It explains many of the most striking features of the material creation, in a manner concise and accurate, yet familiar, perspicuous, and pleasing; and it directs the attention continually, where all knowledge should direct it, to the Glorious Author of the Universe, whose perfections are exhibited so magnificently to the gaze and admiration of his creatures.

Art. XXV. *Observations on the Prophet Jonah.* By a Farmer. 12mo. pp. 74. Price 1s. Hatchard. 1807.

A Very plain, but serious Commentary on the Book of Jonah, including the text: it appears to be the production of a pious man, of moderate abilities, small acquirements, and confined observation. It contains many correct and useful remarks, together with some that we deem questionable; but not of an importance that intitles them, in this place, to minute examination.

FRENCH LITERATURE.

Art. XXVI. *Chrestomathie Arabe, ou Extraits de divers écrivains Arabes, tant en prose qu' en vers, à l'usage de l' Ecole Spéciale des Langues Orientales vivantes*; par A. J. Silvestre de Sacy. Tom I. contenant le texte Arabe. Tom II. première partie de la traduction. Tom III. Seconde partie de la traduction. gr. 8vo. à Paris de l' Imprimerie Imperiale. 1806.

THE express design of this publication is to furnish the student with specimens of Arabic literature, on various subjects, and in different styles. This design M. de Sacy has ably accomplished. That, in a collection so miscellaneous, every part should afford equal gratification to all readers, it would be unreasonable to expect; the utility, however, which we are inclined to ascribe to the work, the general propriety of the selection, and the celebrity of the Editor, induce us to lay some particular account of it before our learned readers.

The first volume, with exception of the Dedication "To his Majesty the Emperor and King," and a preface, dated May 30th, 1806, is entirely Arabic; and the Arabic text has a separate title, which is perfectly conformable to the style and genius of the oriental writers.

كتاب الانيس المفيد للطالب المستفيد
وجامع الشخور من منظوم و منشور

Liber, socius proficius studioso proficiendi cupido, & qui colligit ramenta & ligati sermonis & soluti. At the bottom is printed: Paris, at the Republican press, year VIII of the Republic, and of the Hegira 1214. This date forms so strange a contrast with the dedication, that we are surprised that the leaf was not re-printed, as actually has been done with several others in the course of the work, and, as our readers well know, was done on a similar occasion with the celebrated London Polyglott, at the restoration*. At the end of the volume, on the last page, we are informed, "The printing of this book was completed under the direction of J. J. Marcel, Principal Director of the Imperial press, in the year of our Lord 1806, of the Hegira 1221." The contents consist of ten principal heads. None of the pieces have been printed or published before, except the 7th Makámah of Hariri, which was inserted in the Arabic Chrestomathia published by J. Jahn at Vienna in 1802, after the text in this work had already been printed off in Paris.

The second volume comprizes the first six principal heads of the trans-

* See Clarke's Bibliographical Dictionary, vol. I. p. 250. *et seq.*

lation, which has figures of reference to the following notes. From page 404 follow *Additions aux notes de la première partie de la Chrestomathie Arabe*. These additions are for the greater part still more copious than the first notes. During the slow progress of the printing, the author found leisure to draw many additional illustrations from the fund of his erudition.

The third volume is arranged upon the same plan; we regret that it has fewer additions than the other volume. It will be evident from this account, however, that the reader's attention is diverted alternately to four different places in the book; a very disagreeable circumstance, which considerably abates its value.

We shall sketch the contents of the ten principal heads into which this work is divided:

I. Arabic Text, pp. 1—73. Extracted from a work of *Fakhr-eddin Razi*. Of the author, with whom the public has hitherto been unacquainted, some account is given in the additions, p. 404 *et seq.* The Imperial Library possesses (No. 895) a copy of the work, which was executed for the author himself, and has been revised by him. At the end are found these words, in his own hand writing: "This work was composed and transcribed at Mosul, in the year 701." It consists of two parts. From the latter is here extracted the History of the Chalif Haroun Raschid and his Viziers; also the history of Mostâsem, the last of the Chalifs; from the former, the Rights and Prerogatives of Sovereigns over their subjects. These are entertaining, and easy to read. The Arabic text, throughout that part which treats of Haroun and his Viziers, is completely provided with all the reading points, to facilitate the progress of the less experienced student; at p. 50, they begin at once to be more scantily introduced.

II. (Arabic Text, pp. 74—176) Extract from a work on Egypt, by *Makrizi*, an author of some celebrity, of whom we find a particular account in the Additions, pp. 410—425, drawn from sources that had not before been employed. He was born at Cairo, not much later than the year 760, and died there in 845. The three pieces inserted in this collection are remarkable ones, especially the first and the last. The former treats of the life and reign of the Egyptian Chalif, Hakem Beamrallah, who is worshipped with divine honours by the Druses. He was a very eccentric character; possessing a tolerable natural capacity, he was subject however to manifest attacks of insanity. He ascended the throne at the age of ten, and reigned twenty-five years. M. de Sacy intends to give a further account of this Sovereign, in a separate work concerning the Druses. The third piece, on the ara of the Jews and their different opinions and sects, contains various particulars relating to the Jews and Samaritans, some of which are well known to the public; they are not all of equal accuracy and authenticity. In the Additions, pp. 486—502, we find a variety of additional matter, extracted from Arabic MSS. We have here also some accounts concerning Rabbi *Saadia Gaon*, which confirm what had previously been ascertained respecting this person, who is remarkable as being the author of the Arabic Version of the Pentateuch, in the Polyglott Bible. *Massoûdi*, his contemporary, calls him Saïd Ben Yakoob, of Phayoom, and says that he died sub-

sequently to the year 330 of the Hegira, (which ended Sept. 14, A. D. 942). Another writer, Ebn Abi Yakooob Nedim (p. 491) says of him, "One of the most eminent of the Jews, and most learned of those versed in the Hebrew language, was Phayoomi, called Said, also Saadja. He flourished in an age not long distant, several of his contemporaries being still alive." This writer produced his work in the year 377 Heg. (page 495); the manner in which he enumerates the works of Saadja is too brief and summary, to afford proof that he translated all the books of the Old Testament.

III. (Arabic Text, pp. 177—224). Extract from a work proving the lawfulness of the use of coffee, year 996 Heg. (A.D. 1587-8) An account of this work, and of its author, we find in the Additions, p. 258 and 9. The style of this extract is occasionally more difficult than that of the piece which immediately precedes it. The unpractised student will probably be embarrassed, and find the transition too abrupt. It were to be wished that the Editor had not so entirely omitted, except in 5 or 6 words, to facilitate the understanding of the text, by the occasional insertion of a vowel, a reading-point, or even by interpunctuation.

IV. (Arabic Text, pp. 220—234.) From Makrizi's work, Introduction to the History of the Dynasties of the Kings. A pompous epistle of Tamerlane, and an answer to it in the same style. Both these pieces indeed had been formerly printed, in *Ahmedis Arabsiade Historia Timuris*; but they are here given more complete from a MS.

V. (Arabic Text, pp. 235—259). 1. Brief description of Egypt; with some account of the dignity of Vizier; from a work of *Khalil ben Shahin*, an Egyptian who lived in the middle of the 9th century of the Hegira (the 15th of the Christian era). Copious extracts from this work are to be found in the 3rd Edition of Volney's *Voyage en Syrie & en Egypte*, T. I. p. 247. Of much greater value than the text inserted here, are the illustrations, especially those in the Additions, p. 523—563. As early as A. D. 1290, Genoa had consuls in Egypt. Venice, with the approbation of the Pope, solicited, and in the year 1345 obtained, permission to carry on trade in the dominions of the Sultan. Some other accounts, from Makrizi, relate to the trade of the Franks with Egypt. 2. By way of Appendix. A letter from Sultan Almelic-Alashraf Barsabai to Mirza Sharok, Son of Timoor, much in the same style as the specimens in Art. IV.

VI. (Arabic Text, pp. 260—309). Specimens of the writings of the Druses, 10 in number. This Section is difficult and tedious in the perusal. The Editor, in his observations, has refrained from enlarging upon the history and opinions of the Druses; as he intends to do this in a separate work, for which he has been employed many years in collecting materials, (p. 369).

VII. (Arabic Text, pp. 310—383). Selection of poetical pieces:

1. From Shanfari, who flourished shortly before the age of Mohammed.
2. From Nabega Dobyani. He also lived prior to the time of Mohammed. We find here some accounts of him which had not been published before.
3. Poems by Motenabbi.
4. A Poem by Tantarani, of the 5th century of the Hegira.
5. From the Collection of Omar ben Fared. He lived 576—632 Hegira.

VIII. (Arabic Text, pp. 381—408). Hariri's VII and IX Makamah. It gave us pleasure to peruse, though only in a translation, the entire article concerning that distinguished writer *Hariri*; from *Ebn-Khileân's* Biographical Dictionary, Tom III. p. 182—189. [It were to be wished that some interesting lives selected from the same work had constituted part of this Chrestomathia.] He had a predecessor in *Hamadani*, who died 398 Heg. The latter asserted that he had composed not less than 400 Makamahs, each differing from all the rest, both in diction and in matter; they have the merit of being more concise than those of Hariri. Two of them are given as specimens. Mention is also made of an imitator of Hariri, *Abul Taher*, of Spain, who composed 50 Makamahs. For the sake of completeness, another might have been noticed, who not only translated the *Consensus* of Hariri into the Hebrew, but also composed 50 of his own. See *Bibliotheca Bodleiana Codd. MSS. orientalis Catalogus* p. 96 num. 492, 493. p. 97, num. 497.

IX. (Arabic Text, pp. 419—514). Sixteen letters, and other writings of a diplomatic kind. This section is perhaps the most curious and interesting of all.

1. A letter from the Emperor of Abyssinia to M. du Roule, French Vice Consul at Damietta. The French edition of Bruce's Travels, T. II. p. 568 had given it in a translation, which required many corrections.

2. Letter from the Sultan of Morocco to Louis XIV of France, A. D. 1639. The King is here styled *Sultan, the son of Sultans*.

3. Treaty of Peace, Morocco, May 28th 1767, between the Sultan of Morocco, Muley Mohammed and King Louis XV. It consists of 20 Articles, and relates, as might be expected, to the reciprocal maritime trade. The King of France is here not styled *Sultan*, but by the coarser title of *مغالب, tyrant, usurper*.

4. Answer of the same Sultan Mohammed to a letter dated 1777, wherein Louis XVI had announced to him his accession to the crown of France upon the death of his Grandfather. The deceased monarch receives a handsome tribute of praise from his African brother. The French King is here styled, Chief of the French Nation, El Rey Louis.

5. A Letter from the same to Louis XVI, 1191 Heg. (A. D. 1777) The Moorish Prince sends 20 French subjects, who, after having suffered shipwreck, had been carried into captivity; he also sends his ambassador, Taher Fenish, with very reasonable propositions respecting the future exchange of the captives taken on both sides. Here the French Monarch is not even complimented with the title of King, but merely styled, Chief of the French. Relative to this subject, we find in the Notes, pp. 311—320, two curious documents translated from the originals. It had been agreed at Paris, Feb. 18th 1778, between the Comte de Sartine and the ambassador Taher Fenish, that the latter should endeavour to persuade his Sovereign to address the King of France in future by the title of *Chief of the Christians, Sultan of France*. But it seems his Majesty of Morocco did not think fit to comply with this request. A letter is given, dated Morocco 1196 (A. D. 1782) in which the Sultan expresses himself to the following effect. "As to your request that I should style you *Sultan*. Know thus much. Who it is that is worthy of this

title, will be determined only in the life to come: he with whom the Lord is well pleased, whom he looks upon with favour, whom he clothes with the mantle, and crowns with the diadem of Sultanship, that man alone is worthy of this title; and we pray God, that he may number us among those who shall find favour with him in the next world. But he who in the next world shall experience God's vengeance, round whose neck he shall command a rope to be thrown to drag him to hell how far remote is such an one from all claim to this title! When therefore you write to us, abstain from giving us the title of Sultan, or any other appellation of honor; and call us simply by the name we have received from our father, which is Mohammed Ben Abdallah. We also shall observe the same rule when we write to you and to others. That the governments of the Eastern States give you the title of Sultan, arises merely from complaisance. And as to the letters from the Ottoman (the Turkish Emperor) wherein you are addressed by the title of Sultan; they are drawn up merely by the Vizier, and not even read by the Ottoman. Had he read them, he would have told you nothing else than what we herewith tell you."

6—10. Letters to the French Consul at Bagdad, Rousseau of Mascate, relative to a vessel which had been captured by a French privateer, in the year 1783, and for which the French government at last made compensation by furnishing another.

11. Proclamation of the Divan of Cairo to the inhabitants, on the 1st of the Month Sehaban, 1213 (1798).

12. Proclamation of the Ulemahs of Cairo, to the people of Egypt recommending them to keep themselves quiet; without date; not long posterior to the preceding.

13. Bulletin respecting the siege and taking of Jaffa in Syria.

14. Letter from the Sherif Galeb, at Mukkah, to the Minister Poussielgue at Cairo.

15. Letter from the same to Buonaparte.

16. From the same to the same. Both these letters relate to the security of the trade, especially that in coffee, from Arabia to Egypt. The latter is printed from the original. The five preceding articles had before been separately printed and posted up as hand-bills in Egypt. Out of such a hand-bill, printed at Cairo, year VII. Fr. Rep. there is inserted in the notes, p. 365, a tariff of the tolls taken at Suez. It is evident that such printed bills must already be extremely scarce, and equivalent to MSS. We also find in the Additions, p. 520, &c. a letter to Buonaparte, from Mohammed Al Mesiri, the principal Sheik at Alexandria. It is dated the 20th Djoumadi the second, 1217 (1802) and was brought over by Colonel Sebastiani. It contains many complimentary wishes and flatteries for Buonaparte: the intelligence which it conveys is at present wholly obsolete.

X. (Arabic Text, pp. 515—578). Extract from a work by *Kazwini*, intitled *Wonders of Nature*, &c. This task, which is one of considerable difficulty, has been performed by M. Chezy, who has a situation in the Imperial Library. He is a pupil of M. de Sacy, and does credit to his preceptor. He has not only arranged the text, but also executed the translation, and accompanied it with valuable illustrations, to which M. de Sacy has made some additions. The former gives an account of the

plan and general contents of the work of Kaziwini. The latter, in the Additions, p. 500, has added some further valuable information respecting the author and his works. He has found that Aboul Mahasen, an Arabic author, mentions the 7th Moharram 682 (April 1283) as the date of his death. His book intitled Wonders of Nature, consists of two parts; the first of which comprehends the *superior* objects, and is allotted to astronomy. Of this part several extracts have appeared in print. The second treats of the *inferior* objects; from which extracts are here given on the following subjects: Minerals; Vegetables; Trees; Plants; Animals; Man; Beasts of burden; Ruminating animals; Beasts of prey; Birds; Insects; Reptiles. As a notice concerning a shower of stones, is inserted in the notes, p. 416, from the Prolegomena of Kazwini, M. de Sacy takes the opportunity to introduce in the Additions, p. 526, some further accounts of similar phenomena recorded in Arabic writers.

It will be evident, from our analysis, that this work is by no means deficient in variety. That, however, is its least merit: it is intitled to far higher praise, for the manner in which this multifarious assemblage of subjects is treated. The Arabic text, even in the notes, is adjusted with the greatest accuracy; in doing which several copies have generally been consulted and collated. The most critical reader will very rarely find any thing obscure or liable to objection. The translation is not literal; this indeed was not practicable, especially in the French language: it adheres very closely however, to the original, and gives its full sense without any omission. The notes contain a rich store of well applied erudition, and are replete with extracts from unprinted works, to which but few can have access. Passages of Scripture are occasionally illustrated; for example,—in Tom. III. p. 76, where mention is made of the religious protection afforded to doves in the Caaba at Mecca, and in several mosques*, an illustration is applied to the passage, Psalm lxxxiv. 4. But who can suppose, that birds would build their nests by or upon the altars on which sacrifices were offered? The Hebrew passage admits, and therefore requires, a different interpretation. If the second half of the 4th verse be joined with what follows, the sense will run thus: As to thy altars, how blessed are they who dwell in thy house. The typography is also extremely correct; the errata are noticed; they are not numerous, and for the greater part they are of little importance. It is a commendable specimen of the Editor's diligence, that Tomes I and II are furnished with a double Index, consisting of 1. *Table alphabétique des mots Arabes & Persans expliqués dans les notes*, & 2. *Table des matières contenues dans cette Partie*. From the first table, much assistance may be derived, which would be sought in vain from Lexicons. The Editor, indeed, has done every thing that could be expected from him, to render the work as complete as possible. Were we to call him the Pococke of France, we should pay him a high compliment, but not a higher one, assuredly, than his talents and assiduity deserve.

* On this subject a passage might also have been cited from Meidani Proverb. Arab. Paris ed. Schukens 1795, pp. 12 and 14.

Art. XXVII. *Description des Maladies de la peau observées à l'Hôpital St. Louis, et Exposition des meilleures méthodes suivies pour leur traitement.* Description of the Cutaneous Disorders, observed in the Hospital of St. Louis; with an account of the best methods followed in treating them. By J. L. Alibert, Physician to that hospital, and to the Napoleon Lyceum, Member of several Medical and Learned Societies. Nos. 1. and 2. fol. with coloured plates. Price 50 fr. each. Paris, Barrois.

THE most remarkable information contained in this publication is, that which occupies the second number; where M. Alibert has given a complete account of the *Plica*, and all its varieties, of which he distinguishes five; the drawing and colouring of the plates representing them, are extremely accurate, so much so, indeed, as would disgust the unprofessional man.

It is well known that the seat of that disorder is in the hair, and that it is the result of filth and licentious excesses; it is so common in Poland, that it has been attributed to the climate of the country, and is generally known under the name of *Plica Polonica*. Happily it is seldom found in the rest of Europe;—yet M. Alibert has had opportunities of observing several cases of it in Paris. From his own experience, and the observations communicated by the Polish physicians, he has been enabled to give a complete description of the *plica* and its varieties; of the general and particular symptoms which attend it; of its analogy with other disorders, of the causes which contribute to its progress; and lastly, of the treatment to be followed, to effect a cure. By this treatise, on a disorder but little known hitherto, M. Alibert has conferred an important service on professional gentlemen, and on the world in general. It will not, we hope, be wholly useless to the miserable boors of Poland.

Art. XXVIII. *Théorie de la Surface actuelle de la terre.* Theory of the Actual Surface of the Earth; or, rather Impartial Researches on the time, and the agent of the existing arrangement of the Surface of the Earth, founded entirely on facts, without system or hypothesis. By M. André, (known heretofore under the name of Father *Chrysologue de Gy*, Capuchin Friar), member of several Academies, 1 vol. 8vo. pr. 4 f. Paris, Typographic Society.

THE Surface of our Globe, says the author, in his preliminary discourse, having been convulsed, its wrecks only remain for the observation of geologists. The facts, therefore, which they have gathered, prove nothing, as to the first formation of the earth. Facts, however, are ascertained; they have been carefully investigated, and faithfully recorded; but geologists have been less happy in the deduction of inferences from a comparison of these principles. Nothing is to be found in all their systems but conjectures and probabilities; or, in one word, arbitrary hypotheses.

For these reasons, the author has declined to prosecute his researches farther than the epoch of the great change in the surface of our globe. He fixes that epoch at a time, when our continents were dry land, the earth

and sea inhabited by animals, and the land covered with vegetables ; when there was quartz, feld-spar, schoerl, granite, porphyry, and every species of stone that is known at present to exist : finally, at a time, when the surface of the earth was covered with waters, which rose above the tops of the loftiest mountains.

The author has attempted to discover the time when that great change took place ; but thoroughly persuaded that the science of geology must be only the result of known facts, he has ventured nothing which was not deducible from such an authority ; among those facts he has selected the most important, the most evident, the most undeniable, which he had himself opportunities to observe. In order to be enabled to draw general conclusions, he has added to his own observations those made by others in various distant parts of the globe, as recorded by the most accurate writers and travellers.

From his numerous researches he draws the following conclusions : 1. The surface of the earth has not been always arranged as we see it now,— 2. Many ages have not elapsed since the surface of the earth has been arranged into its present state. 3. A general, uniform, rapid, and violent cause only could possibly settle the surface of the earth into such a state. 4. Volcanoes, earthquakes, rivers, and sea-currents could never have arranged the surface of the earth as we now behold it. 5. Our globe has been covered with waters, which have risen above the highest mountains. The change in its surface is to be attributed to the effect of water. It was overwhelmed by sea waters : these waters were not then in the same calm state in which we now behold them, but they were in a state of agitation, sufficiently violent to shake the whole mass, even to its deepest abyss, and to cast up substances which had been there deposited. In the present system of things, we are acquainted with no natural agency sufficiently powerful to give waters an impulsion so energetic, as might be capable of producing such wonderful effects.

In order to prove these propositions, the author has divided his work into three parts. The first contains, as we have already remarked, his own observations. The second, those of several writers and travellers. In the third, he has explained the cause and the application of those phenomena.

The author's own researches embrace the greatest part of Switzerland, the Alps, and some parts of France ; among the many writers and travellers, to whose assistance he has been indebted, we have remarked Dolomieu, on Lombardy and Egypt ; Ramond, on the Pyrenees : Duluc, on a great part of Germany, Holland, and Flanders ; Buffon, on certain districts of France ; Patrin, on Siberia, &c. These were authentic guides, and the author could not easily wander wrong, in following them. Accordingly, the first class of the French Institute has in its Sitting of the 18th of this work, of a respectable veteran in scientific pursuits, has been approved, we understand, by the first class of the French Institute, in conformity with the report of the committee appointed to examine it.

Art. XXIX. *Fragmentum Catulli* ; Fragment of Catullus, 8vo. Price 60 c. Paris, Dubin and Firmin Didot.

M. MARCHENA is the author of this pretended Fragment of Catullus, which he represent as having been found in the ruins of

Herculaneum. It is given as a continuation of the poem on the marriage of Thetis and Peleus, and is said to begin after the 366th verse. The subject is, a prophecy of the Parcæ, announcing to the universe the future birth of a hero, greater even than the son of Peleus, &c. &c.—This hero, our readers will easily guess, is no other than the identical Napoleon, who, probably, will not be able to understand this pedantic compliment—Indeed we should have advised M. Marchena to father his offspring on some other antient poet, more habituated to flatter ambition. Catullus, on the contrary, is remarkable for his freedom in administering the discipline of satire even to Cæsar himself. M. Marchena resembles Catullus in his style, just as a provincial prefect resembles Bossuet, and in the greatness of his soul, just as the petulant Corsican emperor resembles the magnanimous Roman.

Art. XXX. *Histoire des Végétaux recueillis dans les Isles Australes de l'Afrique.* History of Vegetables, collected in the Southern Islands of Africa. By A. Aubert du Petit-Thouors. Part the First; containing the Description and Delineation of Plants which form new Species, or improve the ancient Division. First Number, 4to. With Six coloured Engravings. Price 12 fr. Paris, Tourneisen.

IN the preliminary discourse prefixed to the first Number, the author announces that his work will be divided into three parts; 1. An Enumeration, as accurate as possible, of all the Plants which grow in the South-African Islands, with their Description, their Names, and the Drawings necessary to represent them accurately to the Reader,—in short, a complete *Flora*. 2. An Account of the Uses to which they are generally applied, and a Suggestion of the further Purposes they might answer. 3. Elements of Botany, calculated for the African Colonies, but equally useful in all Countries under the same Latitude.

The present Number comprises the following plants, 1. Didymalum. 2. Ptelidium, 3. Hecatea. 4. Dicorypha. 5. Bonamia, 6. Calypso.

The descriptions are concise, the explanations perspicuous; the coloured plates appear to be a faithful imitation of nature.

Art. XXXI. *Itinéraire de l'Empire d'Allemagne*; Itinerary of the German Empire: extracted from the third edition of Reichard's *Guide des Voyageurs en Europe*; corrected and augmented according to the changes which have since taken place in Germany. With the march of the grand army, in 1805, and the description of places rendered famous by battles, and other memorable events. To which is added, a map of the roads. One vol. 8vo. Price 3 fr. 50 c. Paris, Hyacinthe Langlois.

THIS book of roads contains, 1st, Instructions relative to the mode of travelling in different countries,—account of foreign weights, coins, and measures;—a list of public coaches; the days and hours of their departure, and arrival; the time they take in performing their journey;—a list of the best inns; expenses on the roads;—a detailed account of the principal towns—of celebrated baths—and of the navigation of the Rhine, the Danube, and the Weser; of excursions to the mountains of Hartz, of

Broken, and of Riesen-Gebirg, or Giant's mountain. 2dly. An account of post houses, stages, &c. 3dly. A description of views, scites, towns, landscapes, and places remarkable for their productions, their industry, or their commerce.

ART. XXXII. *Tableau Methodique des Espèces Minerales*. Methodical Table of Mineral Species. By M. Lucas, Deputy-Keeper of the Museum of Natural History. 8vo. With a Portrait of M. Haüy. Price 7 fr. Paris. Hauffmann.

WHEN the second part of this work, already in the press, is published, it will form a complete Guide for those who may choose to study the rich mineralogical collections contained in the Museum of Natural History, and in that of the Council of Mines. This performance of M. Lucas has received the express approbation of the professors of the *Jardin des Plantes*, and, among others, of M. Haüy; all further praise would therefore be superfluous. An excellent Appendix, affixed to the work, gives a masterly compendium of all the new discoveries in mineralogy, since the publication of M. Haüy's treatise. M. Lucas promises to give, in the Second Part, the usual *matrix* or *bed* of each mineral species, stating in what kind of earth, and in what species of stone, each mineral production is usually found, in its natural state. This will form a kind of *mineralogic geography*.

ART. XXXIII. SELECT LITERARY INFORMATION.

* * * *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid,) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

The Translation of M. Haüy's Elementary Treatise of Natural Philosophy, by Mr. Gregory of the Royal Military Academy, announced some months ago as just ready for publication, has been delayed in consequence of a heavy domestic affliction. It will, however, be published in the course of the present month; and, as the delay has given the translator an opportunity of adopting the augmentations, &c. in the new edition recently imported, (vide *Eclectic Review*, vol. III. p. 811) it is hoped the work will on that account be found more worthy of perusal, and more completely to deserve the character given by one of the Reviews to the first edition of the original, where it was said, "we have not yet seen a Treatise on Natural Philosophy which approached so nearly to a systematic form; no one completed with so much care, comprehending such a variety of details, finished with more philosophic accuracy."

The late Dr. Symonds, Professor of Modern History in the University of Cam-

bridge, had devoted a considerable share of attention to the English language, with the view of rectifying the mistakes and inelegancies observable in the compositions of our best writers. His numerous avocations prevented him from completing the work, which he had meditated; but he had, at the time of his death, made considerable progress in the preparations for it; the part which he had finished, and which contains his remarks on British writers, will shortly be published.

Mr. Southey (as we have previously mentioned) has nearly finished a translation from the Spanish of the interesting Chronicle of the Cid, which will shortly be put to press. Mr. Southey has confined his translation to one book, but has brought together and woven into one narrative, all that the Poem of the Cid, the Chronicle of the Cid, and the general Chronicle of King Alonzo, contain. To the work will be prefixed a Sketch of the previous History of Spain, and also a critical and bibliographi-

real account of the chief authors who have been consulted in it.

Mr. George Woodley, author of *Mount Edgecumbe*, has a volume of Poems on various Subjects in the press.

Marion, a Tale of Plodden Field, a poem, will soon be published, by Walter Scott, Esq. in one volume, 4to.

The Grave, a poem, by Robert Blair, will be re-published in a most splendid manner; it is to be printed in imperial quarto, in Ballantyne's best manner, illustrated with 12 exquisitely finished etchings, by the celebrated Schiavonetti, from original drawings by William Blake, and a fac-simile of Blair's Hand-writing from the original manuscript, in the possession of his son, Robert Blair, Esq. Advocate, with a preface, containing remarks on the Designs, by Henry Fuseli, Esq. R. A.

Soon will appear the Adventures of Robert Drury, during fifteen years captivity on the Island of Madagascar. Containing a description of that Island; an account of its Produce, Manufactures, and Commerce; with an account of the Manners and Customs, Wars, Religion, and Civil Policy of the Inhabitants: to which is added, a Vocabulary of the Madagascar Language. Written by Himself, and now carefully revised and corrected from the original copy. In one octavo volume.

Mr. W. Pontey is correcting for publication, and will soon publish, a new edition of his *Forest Pruner, or Timber Owner's Assistant*.

Mr. Vancouver's recent Survey of Devonshire, is almost completed at press, and will be published within the current month. The survey of Cheshire, by Mr. Holland, and of Inverness-shire, by Dr. Robertson, will appear in October, completing twenty-five counties in England and Scotland, of which statistical accounts will have been published by the Board of Agriculture.

A new edition of Davis's *Life of Garrick*, is in great forwardness for publication, it will be enriched with a number of additional notes.

Speedily will be published, the History of the Life of Gustavus Adolphus, King of Sweden, surnamed the Great; to which is prefixed an Essay on the Military State of Europe, containing the Manners and Customs in the early part of the fourteenth century. By the Rev. Walter Harte, M. A. Canon of Windsor. Third edition, with great alterations and additions; including the appendix, revised, corrected, and improved, by John Joseph Stockdale. Illus-

trated with a fine portrait from Vandyke, and many plans. 2 vols. 8vo. 11. 5s. or on royal paper and hot-pressed, 2l. 10s.

Account of the Life and Writings of J. Bruce, of Kinnaird, Esq. F. R. S. by the Rev. Alexander Murray; to which are added, appendixes of original papers, illustrative of the Travels to discover the Source of the Nile. Embellished with a portrait of Mr. Bruce, and fourteen other highly finished engravings. One volume, royal quarto. The above will form an appropriate supplement to the original edition of Mr. Bruce's Travels.

Mr. Taylor has announced his intention of publishing a Translation of the Organon of Aristotle, with copious elucidations from the Commentaries of Ammonius and Simplicius.

The Rev. Richard Burnett, of Bungay, intends to publish, in an octavo volume, various English and Latin Poems, Translations, &c. to which will be prefixed an Essay on the Composition and Structure of Latin Verse.

The Rev. W. J. Hort, of Bristol, has in the press a work which has long been a desideratum in the course of Female Education, comprising a short account of Classical Mythology, freed from those relations which render the generality of works on the same subject so improper for youthful readers of either sex, but which are so peculiarly unfit for the perusal of females.

In the course of a few days, Mr. Bourne, of Hackney, teacher of writing and geography, intends publishing a concise Gazetteer of the most remarkable places in the world: with brief notices of the principal historical events, and most celebrated persons connected with them: to which will be annexed references to books of History, Voyages, Travels, &c. intended to promote the improvement of young persons in History, Geography, and Biography.

Mr. Holland is reprinting his *Essays on History*, with considerable additions.

The Rev. W. Bennet has in the press, Remarks on a Recent Hypothesis, relating to the Origin of Moral Evil; in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis.

Bishop Jeremy Taylor's Sermons are at present reprinting in three volumes in octavo and will be shortly ready for publication.

A New Edition of Barry's History of the Orkneys, with notes, by the Rev. Mr. Headrick, is in the press.

Messrs. Dulau and Co. of Soho square, intend to publish an English edition, with

impressions of the original plates, of the magnificent work now printing at Paris under the title of *Voyage Pittoresque en Espagne*.

Preparing for the press an Account of Travels in various Parts of the Empire of Morocco, across the Atlas Mountains, and through the Independent Provinces; by James Grey Jackson, Professor of the Arabic and African Languages; formerly Agent for the States General at Santa Cruz in South Barbary; Agent for the Redemption of British Captives at Santa Cruz; Commercial Agent to the Danish Ambassador at that Port: and Merchant at Mogodor and Santa Cruz.

In this work the author proposes to lay before the public such information as he acquired in various journeys, and during a long residence in Africa.

Mr. Charles Bell has in the press a new edition, being the third, of a *System of Dissections*, explaining the anatomy of the human body, and the manner of displaying the parts, with observations on the Morbid Anatomy, and the investigation of disease. 2 vols. 12mo. This third edition of the *System of Dissection* is given in two small volumes for the use of students, that it may be better adapted to the purposes of the dissecting room. Although the work has met with a most favourable reception from the public hitherto, yet as it was originally written at a time when Mr. Bell was himself a student, the present edition must be more valuable, as it has received the complete revision of the author; this we believe will be more particularly remarkable in that part of the work which treats of the morbid appearances.

Dr. Beddoes has in the press, and nearly ready for publication, a work which he intitles *Researches Anatomical and Practical, on Fever, as connected with inflammation*.—He has also in contemplation a work of vast extent, comprising a collection of the original observations on Fever in all nations.

An *Essay on the Pathology of the Human Eye*, by James Wardrop, Fellow of the Royal College of Surgeons, Edinburgh, is in preparation. The various morbid appearances of the Eye will be illustrated by coloured engravings, by Meadows, Medland, Maddocks, Heath, &c. after drawings by Mr. Syme.

Miss Owenson has just finished a work on the State of Rustic Society and Manners in the remote Province of Connaught, which will be published in a few days, under the title of "*Sketches*."

Dr. Cautwright has in the press a

volume of Poems and Essays on various miscellaneous subjects.

Mrs. Grant, the author of *Letters from the Mountains*, has in the press a new edition of the *Highland Scenery and Manners*, and other poems.

The Rev. W. Sheppard, author of the *Life of Poggio Bracciolini*, has in the press, *Dialogus an Seni sit Uxor ducenda*, which was written by Poggio, about the year 1435, and deposited in the Royal Library at Paris, where it was transcribed by Mr. Sheppard during the interval of peace in 1804.

Queen Hoo-Hall, being a History of Times Past, by the late Joseph Strutt, will speedily appear in four volumes, foolscap octavo.

Sir Ralph Sadler's *State Papers*, 2 volumes, 4to. with Portraits, Autographs, and other embellishments, is preparing for publication.

This curious collection contains—

1. A Republication of the Letters and Negotiations of Sir Ralph Sadler with King James V. and with the Regency of Scotland, in the years 1540 and 1555.
2. A Collection of Curious and Important Documents concerning Queen Elizabeth's private Negotiations with the Scottish Reformers, in the year 1559.
3. Letters and Papers respecting the grand Northern Rebellion, in 1569.
4. Documents concerning the Confinement of Queen Mary in England.

All these important State Papers, excepting those referring to the earliest of the four periods, will now, for the first time, be laid before the public. They are published from the originals, which have been preserved in the family of Thomas Clifford, Esq. of Tixall, in the county of Stafford, whose mother, the Honourable Barbara Aston, represented Gertrude Sadler, Lady Aston, one of the co-heiresses of Sir Ralph Sadler. The papers are published by Arthur Clifford, Esq.; and a Memoir of the Life of Sir Ralph Sadler, with some Historical Notes, have been contributed by Mr. Walter Scott.

The public will thus have before them, the secret instructions, state papers, and full correspondence of this celebrated diplomatic character, who, according to Mr. Pinkerton, was a principal agent in all the intercourse between England and Scotland for nearly half a century.

The whole works of Henry Mackenzie, Esq. revised and corrected by the author, are in the press, with the addition of various pieces never before published. 8 vols. post octavo.

ART. XXXIV. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Life of Thuanus, with some account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College, Oxford. 8vo. 10s. 6d. boards.

Diary of the late Miss Cross, with her Life, by the Rev. J. Atkinson, Hoxton. 1s. 6d. fine 2s.

EDUCATION.

New Orthographical Assistant, or English Exercise Book. By Thomas Carpenter, 2nd edition, 12mo. 2s. 6d.

FINE ARTS.

Engravings, with a descriptive Account, in English and French, of Egyptian Monuments, in the British Museum, collected by the Institute in Egypt, under the direction of Bonaparte, and surrendered to the British Commander in Chief Lord Hutchinson, by General Menou. No. 4. 11. 1s. The whole collection will be included in twelve Numbers, at one Guinea each; and published at short intervals.

HISTORY.

Modern History for the Use of Schools; exhibiting a summary view of the Rise, Progress, Revolutions, Decline and Fall of the various modern nations in Europe, Asia, Africa, and America, from the age of Charlemagne, to the year 1807. By the Rev. John Robinson, of Christ's College, Cambridge, and Master of the Free Grammar Schools at Ravenstonedale, in Westmoreland; with a map, 12mo. 6s. bound.

LAW.

Substance of the Speeches delivered by some of the Members of the Faculty of Advocates, at the Meeting of the 28th of February, adjourned to the 2nd of March 1807, for considering the Bill entitled, "An Act for better regulating the Courts of Justice in Scotland, and the Administration of Justice therein, and establishing Trial by Jury in certain Civil Cases." 4s.

An Abstract of the Militia and Volunteer Acts. 6d.

A Correct Abstract of the several Training Acts. 6d.

Minutes of a Court Martial, holden on board his Majesty's Ship Gladiator, in Portsmouth Harbour, on Monday the 20th of July, 1807, and the following days, for the Trial of Captain Laroche; with an Appendix, containing extracts from the Logs of the Uranie and Defender Gun Brig, with explanatory Notes. 3s. 6d.

MEDICINE.

Observations on the Preparation, Utility and Administration of the Digitalis Purpu-

rea, or Fox-glove, in Dropsy of the Chest, Consumption, Hemorrhage, Scarlet Fever, and Measles, &c. Including a Sketch of the Medical History of this Plant, and an Account of the opinions of those Authors, who have written upon it, during the last 30 years; together with an Explanation of the Causes which have prevented its general Employment, being an Attempt to appreciate the virtues, and to fix the character of this powerful Medical Agent. Illustrated by several Cases, by William Hamilton, M. D. Physician at Bury St. Edmunds, Suffolk. 8vo. 6s.

MISCELLANIES.

A Speech on the Utility of the learned Languages, in opposition to Mr. Cobbett's assertion, delivered at the British Forum, April 12, 1807: to which is added a humorous Speech on the Question relating to the Mad Dogs. By Samuel Fleming, A. M. 8vo. 1s.

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We are truly obliged to "A British officer" for his strictures on our casual notice of the Battle of Malda. (Vol. III. p. 757); we appeal to the Gazette as our excuse, and to his sense of propriety while declining to insert his note. His testimony in favour of the humane Trowbridge is particularly gratifying to us, who had good reason for our remark concerning the transaction at the Bay of Naples, (p. 763.)

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